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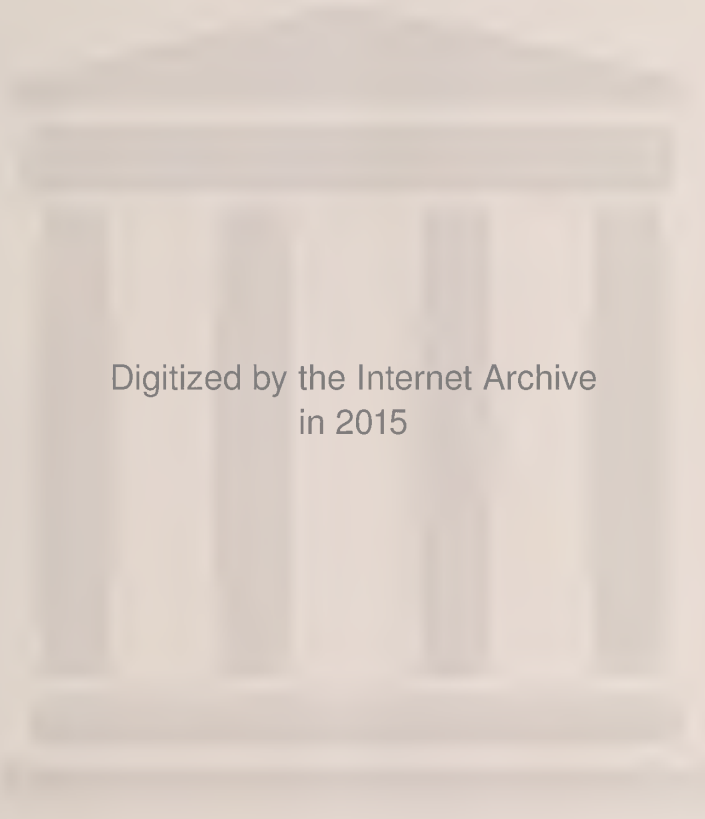
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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. IX. FEBRUARY, 1894. NO. 2.

CHRISTIAN converts in China have multiplied two thousand-fold in the past thirty-five years. China is destined to be a land of Pentecosts. As yet we have only the first sheaf of the harvest.—*Foreign Missions after a Century*, p. 85.

OUR Mrs. Ritchie, of Tungchow, China, having made a little run into Japan and Korea, draws the following interesting comparisons: "There is a saying that the Japanese wash their bodies but not their clothes, Koreans wash their clothes but not their bodies and the Chinese wash neither, which may be nearly true. But, intellectually, I think the Chinese are far ahead of the other two. The Chinese are solid. Koreans are timid and easily imposed upon; Chinese and Japanese have all the trade and push Koreans out. I came back perfectly satisfied with my field of labor, but every one, I found, thought his own the very best."

ICHOWFU Station seems to have more than lived down the riot of last June. We hear of a crowded chapel on Sunday, sitting-rooms overflowing with women for Wednesday meeting instead of the handful who came early in the year; and Mrs. Killie's small pupils are reciting off ten chapters of Matthew's Gospel, twenty hymns and the catechism, to say nothing of four hundred Chinese characters and small books like the "Story of Creation," entire.

BESIDES the College at Tungchow, which is a pretty thorough "search light" of itself, they have an electric bulb on top of Dr. Mateer's house, from which they throw a search light for a long distance and from which, as soon as covered by it, the people fly as fast as they can, although they flock in crowds to see it.

ANNUAL Meeting of the Mexico Mission to be convened in Mexico City, January 23, will enjoy the presence and counsel of two delegates from the Board of Foreign Missions, Rev. W. R. Richards, D.D., member of the Board, and Mr. Robert Speer, Secretary. Mrs. Speer is also of the party, so that the oft repeated request from ladies of the Mission for a visit from their sisters at home may now be considered granted.

WE really must allow ourselves a line of thanks to those faithful subscription solicitors who for six weeks past have been sending long lists of renewals to *Woman's Work for Woman*, from Scranton and Geneseo, Parkville, Mo. and Lake Forest, Ill., Deer Lodge, Mont., Santa Barbara, Cal., and scores of cities and towns between. As long as the Auxiliaries demand tidings from our mission fields, the Church may be confident those missions will not suffer neglect.

THE London Missionary Society had Exeter Hall packed with children, one day last year, for a wonderful missionary meeting. Is there any reason why we cannot do this sort of thing as well in New York or Chicago or St. Louis as they do it in London? Many in the older generation of our staunch workers caught their first inspiration of love for the heathen in some grand, children's mass meeting, listening to the burning and ineffaceable words of a Moffatt or a Duff or a Scudder. Shall we let those children's mass meetings die out?

HERE comes OVER SEA AND LAND with a bright, clear voice, and you will wish to recommend it to all the young people, in whose hearts it is sure to hold the same warm place as its predecessor, *Children's Work for Children*. Published in PHILADELPHIA, see advertisement on our cover.

THE West Africa pioneer party of three went into the first room built by themselves at the new Station, Nkonemekak, on September 10; they had been living on the ground before. October 1, Dr. Good conducted Sunday service with a congregation of about seventy of whom forty were Bule, using hymns and reading a portion of the Sermon on the Mount, which he had trans-

lated and which the people understood. Mr. Kerr was in robust health but Mr. Milligan had been down with stubborn fever and would go to the coast as soon as strong enough for the journey. His illness, combined with unusual rains, had interfered with Dr. Good's plans for evangelistic work in the district.

At Batanga, thirteen adults were baptized at September Communion.

The great news comes from Siam that now, for the first time, the people have the whole Bible in the Siamese tongue; it is bound in royal octavo size, the Old Testament in three volumes, the New Testament by itself.

By appealing to alumnæ and other friends of the girls' boarding-school in Bangkok, Miss Cole has raised $416 (gold) with which to buy a long-coveted piece of land adjoining the school grounds; this purchase will greatly facilitate the enlargement of the building which is to be made this year.

It surprised Mrs. Snyder, when a week's journey distant from Bangkok, to have the villagers beg for "hair tonic" and to see their disappointment when offered books, instead. When the Siamese go to extremes in imitating foreigners, she feels like asking them "Why they are not more anxious to worship the same God that we worship?"

Last mails report Rev. Chas. Forman, D.D. ill, at Lahore.

Mr. Edwin Lord Weeks, writing in *Harper's Magazine* for January of his journey across Persia in 1892, has these well merited words to say of our missionaries: "During the epidemic at Tabriz, the medical department of the American Mission, then under the direction of Miss Bradford, did noble work; and it was to her constant care and untiring energy, as well as to the devotion of our Armenian friend, that two of our party owed their recovery from Asiatic cholera. After hearing so many sensational histories of Kurdish atrocities from Europeans along our route, a new light was thrown on that subject when we met at least two American ladies connected with the mission, who had traveled about among Kurdish villages, regardless of exposure, healing their sick and striving to better the condition of their women. Whatever sect they may belong to, the men and women who have devoted their lives to this cause have shown themselves to be absolutely fearless in the discharge of duty; their record is one of self-sacrifice and pluck and they represent most worthily the Church militant.

"Mr. Rabino, of the Imperial Bank of Persia, says in a letter from Teheran: 'I inclose various letters and reports from the American Presbyterian missionaries, for whose courageous and devoted labors I, an Englishman and a Catholic, can find no words to express my admiration. Their hospital was positively the only organization for the help of this terribly visited city.'"

Our readers will be interested in the whole series of Mr. Weeks' articles on Persia. The illustrations, drawn by himself, are charming.

Opposition sometimes melts. Exactly a year from that day in 1892, when the Crown Prince of Persia sealed up church and school in Tabriz, he sent teachers from his own Mohammedan school to inspect that of the mission and, in the name of the Vali Ahd, to request Dr. Vanneman to give them medical lessons, and that the mission would furnish them an English teacher and a lady to instruct the princesses.

At Kiung Chow, Hainan, last May, Mr. Jeremiassen had for a patient a colonel from the garrison at Nodoa. He found him in delirium from typhoid fever, but after a month the man recovered and in thankfulness made a liberal donation to the mission medical fund. This is the same colonel who, several years ago, twice incited Nodoa people to burn the house which Mr. Jeremiassen had built there.

Mrs. True, so long principal of Bancho school, Tokyo, is now living in Isuno-Hazu, a part of the city hitherto scarcely touched by Christian influence, and has two preaching places and two Sunday-schools under her care, besides the sanitarium in which she is specially interested.

How difficult it is for those to appreciate the power of the gospel upon others, who have never been influenced themselves by its motives, is shown in the remarks made concerning one of our missionary doctors, by the people among whom he labors. One says: "He must get a big salary or he would not work as he does." Another: "He works for the poor, to gain merit with God and a good place in Paradise." Another: "What a terribly bad man he must have been in his country to come here and treat people for nothing!"

OUR MISSIONARIES IN CHINA

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission*, (such a city), *China*. Those for Shantung Province should be sent to the Port, *Chefoo*.

Mrs. Andrew Beattie, (Yeung Kong)	Canton.	Mrs. J. M. W. Farnham,	Shanghai.	Mrs. Geo. Cornwell,	Chefoo.
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CHINESE AND FOREIGNERS VIS-A-VIS IN CHINA.

WHAT do the Chinese think of us? In attempting to answer this question we must distinguish between different classes both of Chinese and of foreigners. In Peking we have three classes of foreigners—the Legation people, persons here for the purpose of making money, and missionaries. In the latter class we include such men as Dr. Martin and his colleagues, who are teaching in the Imperial College, for although they are pledged not to teach Christianity in the class-room, they have constant opportunities to recommend it, and bringing the Chinese into contact with Western science and progress may be regarded a work which in the end will tell for Christianity.

While the Chinese at first think of us as all alike foreign, they soon come to make distinctions. They easily understand the mission of the ambassador; they have great respect for rank. They readily understand the presence of those who have come to make money. But it is much more difficult for the average Chinaman to settle in his mind just what missionaries are here for. He sees that we spend money, have free schools, hospitals and chapels among a people who are not our own. He sees no adequate return for the expenditure. We tell him we came to preach the Gospel, but his suspicion suggests, "Yes, but there is some ulterior motive; all this expense is not for that; you are spies." It is difficult for the Chinaman, whose very salutation is, "Have you eaten food to-day?" to realize that persons can be impelled, by such a motive as preaching any doctrine, to leave home, friends and all that must be left, and live in a foreign land. *He* would not do it, so he does not see how others can. Many Chinese who are regarded as pretty well educated know almost nothing of the world's history. They think of all foreign nations as small states like Korea, Siam, Thibet, about which they have a little information, and as these states have neither language, literature, nor natural resources to be compared with those of China — the Great Middle Kingdom — they and all other foreign states are looked upon with contempt. Although the present Emperor is a Manchu, and Manchus have ruled for several hundred years, still the Chinese proper are wont to call Manchus and Mongols, as well as other foreigners, "flocks" or "dogs," as compared with the noble sons of Han, the typical Chinaman. So when we pale foreigners come to China, not having black eyes, black hair, dignified clothing and manner, not having "man" color but pale or white flesh, it is not so strange that they call us "devils" or "mysterious beings," as the word means to many, while to those who have been cruelly treated by the

foreigner, whether in war or otherwise, the word does attach the idea of evil spirit. Children hide their eyes lest our evil eye do them harm. They often run when we appear, having been told that foreigners will steal them, use their bodies for medicine, or their eyes for photographic chemicals. The mass of officials and literati, despite their opportunities for knowing the progress of the nations, are ignorant, proud and bigoted. They look with contempt upon foreigners and foreign customs. The light, quick step of the Western scholar, clergyman or business man will do for the coolie or donkey driver, but is altogether out of keeping with the dignified bearing which becomes the man of any importance. The foreign dress is inelegant, not to say indecent. The manner in which a foreigner mounts a horse is too undignified for toleration. Uncovering the head as a mode of salutation, as well as many other customs of the foreigner, does not accord with Chinese etiquette. Now, Chinese etiquette is *the* etiquette, having the sanction of the sages, the venerableness of age, and is universally practiced (*i. e.*, in China), so of course those who differ have no etiquette, are untaught, rude, barbarian. What I am writing is no fable. It is the way in which the Chinaman looks upon these things today. Add to the above that this same foreigner has come to teach their children to look lightly upon, yes, despise their household idols, well-attested divinities, and, worst of all, to forbid the worship of ancestors, the fondest hope of the Chinaman, it is little wonder that the Chinese hate the foreigner; and they do hate him. My teacher heard certain passers-by, a few evenings ago, talking about us. They said we ought all to be killed. The mother of one of our schoolboys went to work at a rich man's house, whereupon her employer forbade the boy's coming to school. True, he did not want her son about himself. As the boy told me, the rich man was willing for him to "beg," but not to "follow the foreigners."

But all Chinese do not hate all foreigners, and many agencies are slowly but surely changing the national opinion regarding them. The Chinese are compelled to respect the superior Western military skill and equipment; the superiority of Western science in mechanics, medicine, etc. Business men are willing to trade with and learn to trust the foreigner. Timid women and children, on often seeing them (especially *her*) and experiencing no harm, lose their fear. Sickness or misfortune lead some to trust themselves in the hands of the foreign physician, and as they are kindly treated and persuaded of the physician's skill, they are won and bring others. Curiosity, a cup of tea, a comfortable room, induce some to visit the street chapel where they hear the Gospel of salvation; some believe and tell the truth to others, though sometimes at great cost. The printed Word of God is scattered far and wide, and its intrinsic worth is gradually coming to be known. Boys and girls are allowed to enter foreign schools, and these schools send out Christian teachers, preachers, farmers and artisans. There are many, high and low, in China who know the Bible, at least its simpler and essential truths, but, like Joseph of Arimathea, through fear of their countrymen, shrink from confessing Christ. There are a few officers of high rank who have studied in foreign lands and have sympathy with foreign ideas. They are greatly hampered by Chinese custom, but when the opportunity presents itself they will declare themselves. There is an immense importation of foreign articles—matches, lamps, kerosene, clocks, watches, cloth. All these things help to break down Chinese exclusiveness.

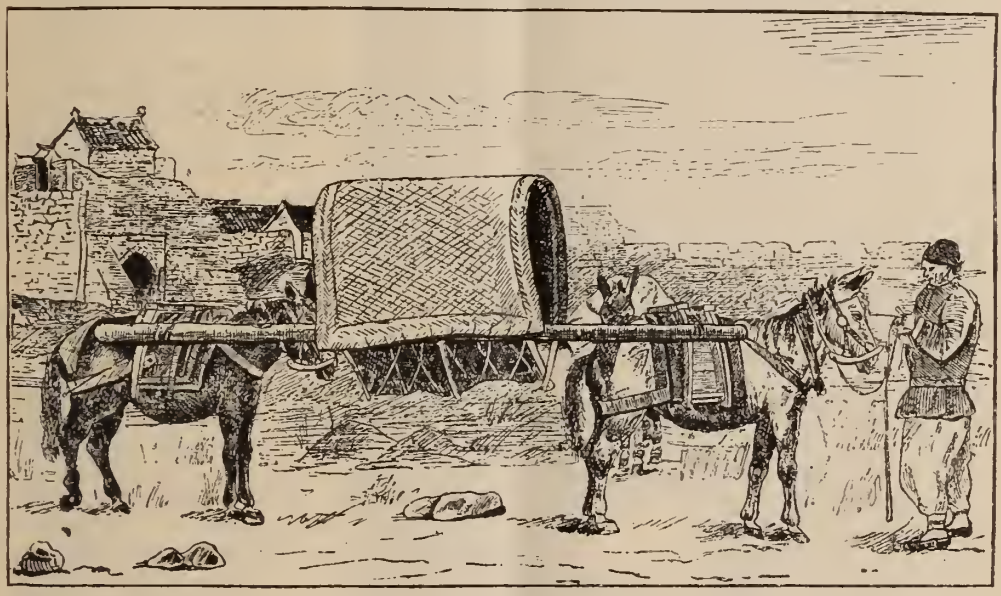
The favorable attitude of the two greatest men in China toward foreigners has great influence. Li Hung Chang, the Viceroy, has shown them many favors. He did an unprecedented thing in allowing his favorite wife to be treated by foreign doctors, and showed his gratitude for her restoration by supporting medical work in Tientsin, and building a dispensary for that devoted Christian physician, Dr. McKenzie.

Of course the greatest man in China is the Emperor, the Son of Heaven. He holds audience with foreign ambassadors, issues edicts for the defense of foreigners and their property, has an electric light plant in his own palace grounds and gaslight at his summer palace, is studying English, has for one of his physicians a man trained by a medical missionary. There is no doubt but that God is working among this great people, bringing them to be more favorably disposed toward His messengers and His Truth. In the face of persecution men and women in this empire do take a stand for Christ, and His power sustains them. There are many agencies of God's

approval at work here, and He is blessing them. The helps for body and soul that the missionary brings win many to firmest friendship. There are great odds to work against, but there is progress. We earnestly desire to see special manifestations of God's power among this great people.

Peking. *A. M. Cunningham.*

OFF WITH THE DOCTOR TO ONE PATIENT.



THE SHENZA.

Wei Hien, August 2, 1893.—I am just off to see a patient at a large town seventy miles from Wei Hien. We have a *shenza*, or mule litter. I crawl in and curl myself up in the back, with the old Bible woman perched in front. This is the wet season and last night the rain came down in torrents. The roads are just great ditches of water and *li* after *li* the men and animals wade in to the knees, and a slip of the mules would send our *shenza* flying. I told the old woman that we would certainly be upset before reaching our destination, but she said "the Heavenly Father would protect us." All the same, she clutches me with a frantic grasp whenever we come to a particularly bad place.

It rains again. We are on the "Great Road," so called because it is the principal thoroughfare across the province, and ahead of us stretches a stream of pack mules, the freight cars of China. The only thing that reminds one at all of the homeland is the line of telegraph posts. I like to travel beside them; they seem company, because they look just like those at home. When I came here four years ago I would have been terror-stricken at the thought of going off alone in this way, with only Chinese companions; but now I feel just as safe with them as with foreigners.

August 9.—We are on the way home and the roads are much better, but it is scorching hot. When I arrived at the end of my journey out and saw the patient, I found that an operation was necessary and had to telegraph back to Wei Hien for an instrument and wait two days while one of our assistants was bringing it to me. While waiting I made the acquaintance of the family. They are very wealthy and have a beautiful place. Over a hundred employees eat at their tables every day, many of them poorer members of the clan. (A family in China is really a tribe or clan.) We were given the guest room, and adjoining it was my bedroom. The bed was a curious, large, old-fashioned Oriental structure. It had pillars and a top like a little pagoda. It was in dark, hard wood, elaborately carved.

I had a good chance to talk to the women on Sunday. In the afternoon they all came in to visit, and I talked two or three hours. They are wofully ignorant, can neither read nor write, but some of the younger women

are very bright and learn quickly. It is only because they have never had the least chance that they are so ignorant. They were much interested in the story of creation, and were filled with wonder when I told them that Adam and Eve were their ancestors as well as mine. I told them what God created on each of the six "days," and how He blessed the Sabbath, and why we should keep it. I explained to them that it is God who controls the sun and moon and causes them to shine at regular times. It was encouraging to talk to such an interested audience. They did not seem to have fear of our religion. I am sorry they are so far away from Wei Hien; I believe they would study if they had a chance to learn. I took some religious books with me and my boy gave them to the men of the family, and nearly all of one day I heard one of the gentlemen in an adjoining room reading aloud from the New Testament. I prayed that God would convince him of its truth. I hope my visit may not have been in vain to others, but I have very little hope of my patient.

Home at last, and very glad am I. Last night we stayed at an inn twenty miles from Wei Hien. The mosquitoes were trying and the old woman had no netting with her, so she kept the room full of smoke all night to chase them away. You can imagine the effect on our eyes. To-day I had a telegram saying the patient is better.

Mary Brown.

A BIT OF REALISM FROM NANKING.

JUST as I started out for a good walk, with my sketch book in hand, and was breathing in the fresh air on the top of the first hill, I saw a fat, well-dressed Chinaman coming hurriedly toward me. I tried to dodge him, but without avail. He waited at the fork of two paths and then came eagerly up, saying, "Can you see where the gold and silver are in the ground, and just how much there is?" "Of course I cannot." "Well," he said, "don't any foreigners know? They say there is gold in Purple Mountain, and that foreigners can tell exactly where it is." I admitted that some foreigners who have studied the nature of the rocks could tell what kinds of rock contain gold, but, of course, not how much. "What foreigner in Nanking can tell me?" he asked, pointing around to the several sites where missionary residences can be seen. "No one here," I said; "we are all here to preach the Gospel, and have no time to hunt for gold." "But they say you can see into the ground and when you find gold you buy that piece of land." "That is false," I said; "we buy land only to build houses and chapels, where we can live and preach." Then he turned the subject and said, in just as eager a manner, "Is it true that you give so much a month for entering your Church?" "Indeed we do not. Those who enter the Church do so because they believe in the Saviour." "Yes, yes; I know that. I've read your books and know your doctrine. You teach people to worship heaven and earth, and to throw away the idols. But don't you give three dollars a month to those who enter the Church?" I tried to give him a more spiritual idea, and advised him to go to the street chapels and inquire of the foreign gentlemen. Meanwhile, a beggar girl who was gathering sticks came up and asked me, "What does he want?" I began to move on. It was a quiet spot; only two or three people had been attracted by our conversation, and were standing by the road which we were approaching. I managed to shake the man off by turning up the next small path, which led up another hill. These low hills are all covered with graves, and I was intent on reaching the brow of one where I could get a good view of a valley surrounded on three sides by horseshoe graves, such as those who can afford it like to make for themselves or their parents.

HORSESHOE GRAVES, NANKING.

Just as I had seated myself and had my book and pencil in position, I heard voices. Turning, I saw my fat friend, so I put away all my things and fled precipitately down the hill, across the valley, and up on

the other side. Here is a farmhouse with a horseshoe grave and a mulberry orchard in the rear. It is quite a large place, where several families live. I sometimes go around to the front and the women gather, offering a bench to sit on while I talk to them and answer their questions. This time I want a quiet walk, and do not wish to attract their attention. I find my way down the hill, intending to cross a valley which was once the bed of a canal or stream but is now covered with rice fields. But my passage is disputed by dogs. Four fierce, wolfish curs are on the other side of the bridge, and, thinking discretion the better part of valor, I retreat, followed closely by the yelling dogs. The air of the valley is malarial, and I turn up to the hills again, while two rustic matrons who are hoeing lean on their hoes and watch my ascent.

All these hills and vales, and many more, are inside the walls of Nanking City, but they are thoroughly country-like except for the vast territory covered with graves. The hills are pitted with these as if with small-pox, most of them small, dome-like mounds set close together without regularity, horseshoes with mounds inside, and coffins set out on the ground and covered with earth, bricks or matting. The covering wears away and the rotten wood of the coffin shows at the surface.

GATE OF NANKING.

The vast population of China comes before my mind. Living and dying they are to be pitied. Mercenary and attributing mercenary motives to us, it is difficult for them to grasp the idea of the Gospel. Here in Nanking, after nearly twenty years, we begin to gather in a few fruits. We have organized a church of over fifty members, and there are more than twenty inquirers not yet received. Of these a number are zealous and earnest in making known the way of life to others, and almost all are under instruction, and we hope that this small company may become a multitude. But as yet not many mighty, not many wise, are called. Pray for us and for our little flock. We want the earnest prayers that go with giving.

Louise Abbey.

A SHANTUNG BIBLE WOMAN.

One day while we were on a country trip we donned our things to take our usual morning walk, the one great pleasure of the day, but Li-tai-tai, the Bible woman, informed us that a great crowd of men and boys had assembled to see us. Word had gone out that a couple of foreign women with black faces walked out every morning,

hence the concourse of spectators. We had been in the habit of wearing our veils to protect our eyes from the March wind and the dust. She thought it highly improper for us to go. The Chinese women take no pleasure in walking; it is painful for their feet. They also think it an impropriety for women to be seen on the street. So we had to be content with pacing up and down the narrow court, while Mrs. Neal related to me the story of Li-tai-tai's life.

She is sixty years of age, and has been a Christian for eight years. For thirty-six years she was groping in the dark, seeking salvation among the various religious sects of China. For twenty years she was a devout Buddhist vegetarian. They had no children, but adopted a son. During these twenty years they never lay down to sleep, but sat bolt upright. They spent a great deal of time in this position in silent meditation upon the gods, their lives and deeds. They were told by the priests that by so doing they would become gods themselves. After twenty years, their religious teachers changed their tactics and began hinting at sensual indulgence as a religious qualification. This disgusted Li-tai-tai after spending so long a time trying to attain a life of purity, so they all threw up this religion in a single night.

Some one now told her of the religion of the foreigners, and she went to the Episcopal Church at Peking for six Sabbaths. She carefully noted everything done and took a part, as far as she knew how, in their worship. She was greatly pleased with their reverent, earnest manner and their prayers. They prayed for the queen, the emperor, the sick and the suffering. "Why, here," she thought, "is a religion that cares for other people." All the religions she had tried only looked out for self. She greatly enjoyed the music.

But no one took notice of the poor hungry soul, so she went to our missionary, Mr. Whiting, and told him her story. He was deeply interested and placed her under the instruction of Miss Mary Barr who faithfully taught her. In four months she had read the four Gospels and to the eighth chapter of Romans. After two years she was baptized and received into the Church. She has ever since been a Bible woman, going from village to village preaching the unsearchable riches of Christ and bringing hundreds of souls to a knowledge of the truth. She has the greatest love and veneration for her teacher, and spoke of her with tears streaming down her face. Miss Barr returned to America after a few years, probably thinking her mission work a failure. So much for personal effort.

Li-tai-tai's husband died ere he came to a knowledge of the truth. The son married, and is a devoted Christian. The only good resulting from their Buddhist experience is a remarkably upright, dignified carriage and Li-tai-tai's ability to take her afternoon nap sitting bolt upright, without even bobbing her head.

Mary L. Lane.

MOST IMPERATIVE NEED OF THE CENTRAL CHINA MISSION.

New missionaries for Ningpo, decidedly. Two ordained men and one young lady, at least.

This oldest station of the mission, with ten churches having their ordained pastors, some of them elderly men; with twelve day schools, a boarding-school of about fifty girls, another with half as many boys; with seven Bible women to be directed in their itinerations and inspired in their teachings, —from all this, which he has so long shepherded, illness removed Mr. McKee last summer. Except for occasional visits of a few days from one of the brethren at Shanghai, Ningpo has been garrisoned by a missionary force of two young ladies—just two—for a space of four months. They have seen the faces of American and European Christians of other churches in Ningpo, and have found great helpfulness in their Chinese fellow-workers; but for every step in a great work, every emergency, every detail in their plans, Miss Morton and Miss Cunningham, the one after two-and-a-half years, the other with but one-and-a-half years' experience in China, have been obliged to bear the entire responsibility. This is asking too much of young ladies who have been so short time on the field. At mission meeting in November, Mr. and Mrs. Garritt were detailed to leave Hangchow and take up their abode in Ningpo for a few months. But this cripples Hangchow. Two new men are needed at once, and a young lady besides, for this mission.

Meanwhile, cheerful letters have come from the two ladies who were carrying so much. They recruited in the summer at

the mission resort among the hills. In September, Miss Morton's boarding-school was in full activity, Miss Cunningham's six day schools were all re-opened and, shortly after, the Bible women were scattered for a two months' itineration in the country, and by the middle of November their leader had followed them. With one Chinese woman for companion and a man to cook their food, Miss Cunningham was traveling at the rate of three miles an hour in a house-boat down the Ningpo River, to visit and strengthen the day schools for girls in out-stations to the south and southwest. During her two weeks' absence, the fort was held at Ningpo by Miss Morton alone. Is it not plain that another young lady and two families are necessary at Ningpo?

LIFE IN SHANTUNG. II.

A CHAPTER IN SOCIOLOGY.

SHANTUNG houses are built of stone, brick or adobe and covered with tile or thatched with straw. They are never built of wood or roofed with shingles because wood is too scarce and expensive. They are usually one storied and built in detached parts. Each part is a long, narrow house built across the lot from side to side, and one house stands behind another with a court between. The ground plan of a residence would be illustrated by a short, wide ladder laid horizontally, the space between the end and the first round representing a house, between the first and second rounds a court, between the second and third rounds another house, and so on; the sides of the ladder representing the walls separating this from adjoining residences. There may be any number of houses up to seven. The best building stands near the middle of the lot, never next the street. Each house is usually divided into three rooms. The end rooms are bedrooms and the middle room is both hall and kitchen, having doors opening into the adjoining bedrooms and the front and rear courts. On either side of the front door is a cooking range which is attached to the *kang* in the adjoining bedroom. There are variations but this is the common style of house.

GRINDING FLOUR AT TUNGCHOW SCHOOL, "OLD MOTHER PAN" IN THE FOREGROUND. FROM PHOTOGRAPH BY MR. KILLIE.

One of the bedrooms in the best building is occupied by the head of the family and the other by the oldest son and his family. As one by one sons and grandsons marry, they all bring their wives home to live. One bedroom is assigned to each couple and this is also sitting-room, dining-room, work-room and nursery for them and their children. The parlor, which serves also as a bedroom for unmarried men of the family, is in front. All male guests are received and entertained there and female callers and guests are received in the mother's room.

Families continue to live together sometimes for several generations. It is highly creditable to do so. The story of Jacob at the head of his immense household is a perfectly natural one to the Chinese mind, and his lot is accounted enviable. The father is head of the family and manages all of its outside business. His wife speaks of him as her "outdoors." If sons or grandsons go from home to earn money they must render to him a strict account of all expenses and bring home all surplus receipts to add to the family estate. The mother manages all household affairs. The husband speaks of her as his "indoors." Her daughters-in-law and granddaughters-in-law go from home only with her permission and return at the time she appoints. They are expected to do all the work under her management. The food for all is cooked together. The

grown men of the family eat together in the main kitchen or in the parlor; the mother, her daughters and her favorite grandchildren eat in her room, and other women take their portions and go with their children to eat in their own rooms.

It is highly discreditable for brothers to set up their own separate households while their parents live. If they do so, the odium usually falls on the wives as being disobedient and quarrelsome, thus destroying the harmony of the family. If brothers separate while the parents still live the father divides the property amongst the sons. All continue to live in the same premises, the houses being so divided that each family shall have a bedroom and half a hall-kitchen. Sometimes parents reserve enough property to support themselves, and sometimes they give up all except a room and board round among their sons, five days at a time with each. This usually proves a sorry arrangement for the old people.

MEMORIAL ARCHES, MAIN STREET, TUNGCHOW.

There are some arguments in favor of this patriarchal life in a heathen land like China. It provides for widows, orphans and cripples, or other helpless members of the family, as well as for the able-bodied. It is economical also. Thirty persons can live together on less money and with less labor than will provide for the same persons when divided into five or six families. Besides, four brothers living together on one hundred acres of land seem quite rich, but when they have divided their land into twenty-five acre farms they seem so no longer. There is one serious drawback; it provides for the idle spendthrift as well as for the wage-earner. However, in case any member of the family proves incorrigibly worthless his father may banish him, deliver him to the magistrate, or even bury him alive. The last is the penalty of runaway lovers.

Memorial arches are erected by wealthy families to keep their names in remembrance, though they are usually dedicated to some one or more of the women of the family to commemorate their virtues. A young woman who has been left a widow and childless, or one whose intended husband has died before the time set for their marriage, if she, refusing marriage, devotes her life to the care of his parents, is held in highest esteem. In case the parents come to poverty or become invalids requiring years of service and she is still faithful to them, she is accounted to have reached the acme of womanly excellence and is rewarded by a memorial arch erected by the relatives, or if they cannot afford an arch, a stone slab with a coiled dragon carved on the top. Such arches or slabs can be erected only by permission of the emperor or his proper representative.

The chief occupations of wealthy women are embroidery, cards and gossip. Women's and children's shoes, ankle-cloths, sleeves, pillow-heads and screens serve to display beautiful and elaborate designs in needlework. Chinese women do not go shopping, but peddling women frequently visit them retailing notions and news, and store-keepers will send dry goods to private houses for inspection.

In the cities, common women take care of their children, cook and sew for their families and gossip. The most tedious part of their sewing is the shoes and stockings. The latter are made of muslin, the soles of four or five thicknesses, stitched closely through and through all over. It is quite an art to stitch a stocking sole with stitches as close and regular as the indentations in a thimble and yet not draw it the least out of shape, and it is a beautiful piece of needlework when done. The shoe sole is made in the same way but many times as thick, and stitched with a hemp string. The many layers are made of scraps and shapings of cloth fitted together skillfully. The uppers are of strong black muslin lined with cheese cloth, and between is a layer of cloth pasteboard,

homemade out of contents of the ragbag. These are stitched closely all over with homespun cotton thread, all hand work. Chinese families have no sewing machines. A man or boy needs four or five pairs of such shoes every year, a child, say, three pairs. Women's common shoes cost less work but they require twice as many pairs. Country women, in addition, manufacture all the cloth for their clothing. They buy the cotton in the pod and work it into cloth, performing every step of the process by hand and with very rude implements. Sometimes they hire the weaving but pay for it in thread. They also take care of the donkey and pig and help on the threshing floors in harvest.

Chinese women rarely visit or call on any one except near neighbors and their own, not their husband's, relatives. Young married women spend half their time at their own homes, taking their children with them, but they must return to the mother-in-law at all the festivals and busy seasons and be subject to her call at any time. Girls go about freely visiting temples, fairs, theaters, until they are nearly grown; after that they must be keepers at home until they are forty. There is no social life in China as we understand that word. There are feasts on many occasions but men feast in one room and women in another and host and hostess never sit down with their guests but busy themselves hither and thither with the serving. As soon as guests have "eaten full" they take leave. At parting they say, "We have made you much trouble to-day." Their entertainer replies, "Don't mention it; we have hindered your getting a good dinner." The guest answers, "How can you say so? We have eaten our fill of good things."

The only commingling of men and women is among near relatives or people well past middle life. A woman may be quite free with her husband's younger brothers and cousins and nephews, but never with his elder brothers or uncles. These relationships coming through the husband take no account of the wife's age, so it sometimes happens that a young wife may address familiarly, as younger brother, a man much her senior in years, or a woman may stand in awe of a man much her junior because she must address him as uncle.

Chief after the father, in honor and authority, are his sons in their order as elder, second, third, and after them grandsons in the order of their ages. After the mother stands the oldest son's wife, then the second son's wife, and so on. Cousins of every degree are called brothers and sisters, but adjectives distinguish the exact degree and ground of every relationship. All the cousins as well as brothers and sisters of one's parents are called uncles and aunts. It would be an offense to say "my Uncle John" or "my Aunt Mary," it must be, my oldest paternal uncle, or my second maternal aunt, etc. Brothers and sisters are addressed as Eldest Brother, Second Sister, etc. We honor special friends by naming children for them. Not so with the Chinese; they honor the friend by asking her to name the child and she gives one suggested by circumstances. A certain boy was named New Hope because his mother had lately been converted. A Christian mother named her little daughter, Rhoda, because she "wished her to be a bearer of good tidings, like Rhoda who announced Peter's arrival."

Julia B. Mateer.

ON THE WAY TO THE TRUTH.

THERE lives at this present date, about twenty miles south of Peking, a devout Chinaman who received from a Christian fellow-countryman, as he was passing through his village, a copy of the four Gospels. This man, liking to read, took up the Gospel of Matthew and was fascinated with the character of Jesus, of whom he never had known anything save that He was the God of the foreigner.

The man went on reading the Gospel of Mark, and the events of the first Gospel were confirmed by this writer, with additional touches telling of the marvelous goodness of the wonderful Man Christ Jesus. The Gospel of Luke increased his admiration for One who spent His life in ministering to the needs of others.

At last, when he had read through the four Gospels, he placed the book in the shrine which contained his household god, saying to himself, "Such a Being is worthy to be bowed down to every day of my life."

In a temple in a suburb of Peking, not very far from our Presbyterian Mission, an idol has been placed among other idols, which is called "Jesus."

A. P. Lowrie.

PARAGRAPHS FROM LETTERS BY DR. MARY WEST NILES, CANTON.

I. A CHINESE WOMAN PHYSICIAN.

BEFORE I came to the Canton Mission, eleven years ago, the innovation of receiving women into the medical class had already occurred, and I found two Chinese women pursuing their studies with the young men under Dr. Kerr's supervision. There have been a few women in the class ever since. My faithful A Kwan is one of the graduates. She is my right hand, both in all that pertains to the hospital work and outside practice. You cannot fail to be interested in her face.

[At a time when Dr. Niles's presence was constantly required among in-patients.]

A Kwan goes out to all my cases for me and she has kept up a pretty steady trot ever since Dr. Swan went away. A call came in the night which A Kwan answered. I only had to turn over and say sleepily, "Call Mrs. Ng," and that was the end of the affair for me. When I went out to make the morning rounds they said A Kwan was just back and in half an hour, when I went to look for her, she was nowhere to be found—"gone to another case."

A KWAN, OF CANTON.

November 11, 1893.—A Kwan was out all day Saturday, getting home at eleven in the evening. Yesterday she was gone half the day and did not get home till four this morning. I am daily expecting a calm, but it is a long time in coming.

Dr. Niles's sister writes:

As Chinese women have no "nerves," their hands are perfectly steady and on that account sister sometimes prefers to have A Kwan perform some delicate operation, such as removing cataract, rather than do it herself. These facts may help to assure your readers that trained, intelligent surgeons may be secured by Christian work among the women of China.

II. A VOLUNTEER EVANGELIST.

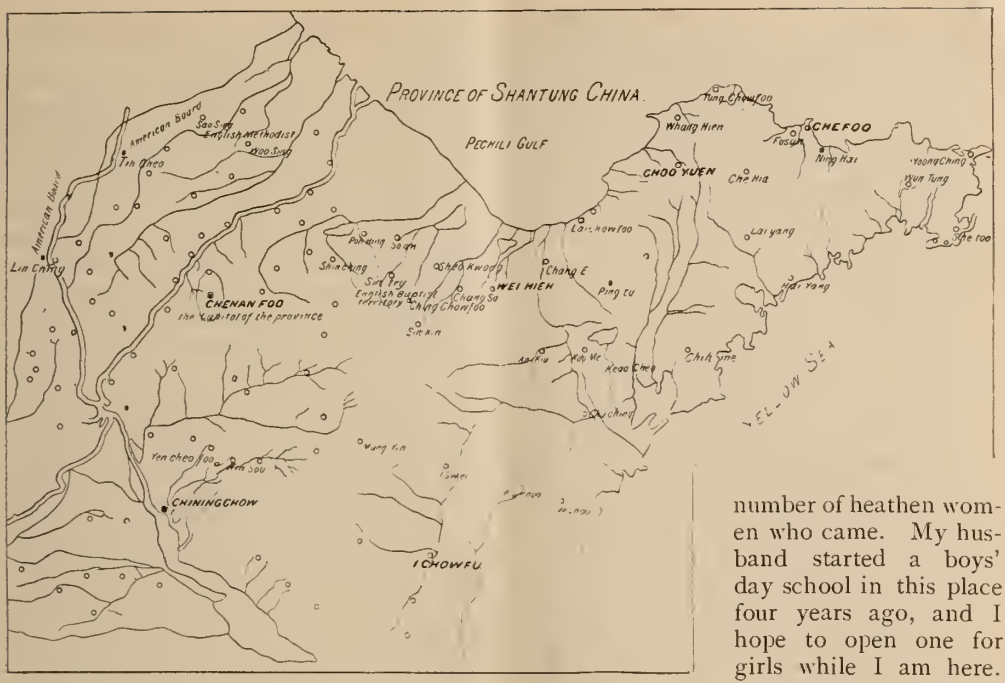
August 17, 1893.—I have just returned from our monthly concert of prayer. Dr. Henry told about a man in Hunan (connected with the Lien Chow work), who had been converted and imprisoned for his faith, beaten also and afterwards released. When the officer who arrested and beat him was asked why he did this, he replied that he had heard there were some worthless men and hypocrites who were going to the chapel and deceiving the preacher; hence he arrested this man and ordered him to worship the idols. If he had obeyed, it would have proved him a hypocrite and he wanted to find out if he were a true Christian.

The man and his wife are now going all about this section and he is everywhere treated with respect and many come to hear his proclamation of the gospel. The people give him rice and vegetables, so he seems to be something of a self-supporting evangelist. He is not a man of much knowledge as yet, but tells the people they must throw away their idols, must repent of their sins and believe in Jesus and keep the Sabbath holy. Twenty are applicants for baptism who have received their instruction from him.

A SPRING OUTING IN SHANTUNG.

A YOUNG MOTHER'S JOURNAL.

CHEFOO, Thursday, March 30, 1893.—"I am going to the country this spring," I remarked some time ago to a friend. "What will you do with the children?" "Take them along," I replied. "All four of them?" "Of course; what else could I do?" And she could not suggest a better plan, so to-morrow we start. We spend only one day on the road and are to have several rooms, and a little garden for the children to play in; so we hope to be very comfortable. I believe it will not be much more trouble to pack up for a visit to the United States than for a two weeks' country trip; mattresses, bedding, kitchen utensils, table-ware, eatables and clothing, all have



to be taken. We started our cow this morning, as she requires two days for her trip. We were interrupted this afternoon by several callers who congratulated me on the pleasant change I shall have. I know by past experience all about country trips, but I merely smiled and said no doubt I would get a fine color from the wind and sun, and look very well when I returned.

Ching ts Wah, Friday, 31st.—We started bright and early this morning. Our caravan consisted of two *shenzas* in which the children, their Chinese nurse and I were distributed, a mule for my husband to ride, and two pack mules carrying our luggage. It was a lovely morning and the children were in high spirits, but it was nearly dark when we arrived here and we had to unpack and make beds, get supper, receive visitors and comfort the children, who all cried at the same time because they were so hungry, tired and cold.

Saturday.—It has been drizzling all day in sympathy with the children, who are tired by their trip and object to staying in these little dark rooms with mud floors and no fireplaces; but they will be happier tomorrow. There are two Christians in this place, a father and son. Several women who profess to be interested in the Gospel, and have studied a little, visited me this morning. In the afternoon I talked to a number of heathen women who came. My husband started a boys' day school in this place four years ago, and I hope to open one for girls while I am here.

Monday. —Yesterday was filled with services. In the afternoon Mr. Hays baptized two men from villages near by; I will visit their wives this week. Today we visited a village four miles from here, called Loa Kien. While Mr. Hays examined the boys' school and held services with the men, I sat in the house and talked to crowds of women for an hour or so. I then called upon another woman whose husband is interested, and found she had been learning to pray and could read a little. While we were eating the lunch we had brought with us, this woman brought me a basket of new laid eggs to take to the children. When I refused the gift she said, "Is it because you despise my little present? I have only one hen and these eggs are all I have to give you." I could not explain to her that my heart ached so in sympathy with her distressing poverty that I could hardly eat my own food, but I prevailed upon her to keep the eggs for her own children. (However, when she came the next Sabbath she had the eggs boiled hard, and gave them to my children before I could prevent it.)

After lunch I talked to another crowd of heathen women, but found an opportunity, before I left, to speak a few words in private to the two women who had been secretly studying the truth for some time.

Tuesday. — It has been miserably cold

ever since we came. This morning Frances anxiously inquired, "Mamma, is it cold in Heaven?" But unlimited mud pies are a cure for many childish ailments, and the children have been happy in spite of the cold. This morning I spent with my little school of eight girls who commenced study yesterday, and this afternoon was occupied with visitors. The people are much more friendly than when we visited here three years ago.

Thursday.—Yesterday we visited a village six miles away where are no women studying, but many listened attentively. One remarked, as she sat beside me and felt the cloth my dress was made of, examined my hat and found out all about my family history, "What a good thing you came to visit us with Mr. Hays; when your husband came last year the only thing we women could do was to stand on the street and look at his back as he passed along." I have no doubt I look very imposing riding on a mule, high up on a Chinese pack saddle, but appearance and comfort are different things, and I am very tired from yesterday's ride and most of the day I have spent in resting or attending to the children. I do not want to sacrifice Frances' and Clara's hair to this trip, and as it is long and thick it is wise to comb it myself. It is rather a check upon my eloquence, when I am seated with a dozen women on a Chinese bed and a crowd pressing close, to behold upon the one woman who appears most intelligent and deeply interested a small but terrifying creature making a rapid tour of her dress in my direction. The grimmest joke ever passed upon me was on this trip, when a woman picked something, which had probably just dropped from herself, off my shoulder and remarked to the sympathetic bystanders, "Mrs. Hays is just like the rest of us."

Friday. — Much more pleasant to-day, and we have not had to sit on the bed in our leisure moments with all our quilts about us to keep us warm. This afternoon I visited a little village half a mile away. Every day women from this village, or others near by, come to see me and if I return in the autumn there will be something to build upon.

Sabbath. — Yesterday Mr. Hays and I visited a large town where we have a boys' school. The teacher's wife is a bright little woman and anxious to learn, but I could hardly find time to speak to her privately in the great crowd gathered. Mr. Hays had several inquirers. Four women have promised to study, and as their husbands are Christians they will have encouragement.

Monday.—We have decided to go home to-morrow, as our work is almost finished and the measles, which have been raging in the other end of the village ever since we came, have reached our schools. Of sixteen scholars, nine are ill. With all my care it has been impossible to keep my children from exposure. My first question on seeing a crowd of women and children press into our court is, "Have you the measles?" "No," a child will answer, and a woman will add, "He is not sick, but his brother has measles." Or a woman with a child in her arms will remark: "This child is not well; she is probably taking the measles." The day has been spent in a few last visits.

Chefoo, Tuesday, April 11. — We rose before five o'clock this morning and had our things almost ready when the man coolly announced: "We will start to-morrow instead of to-day, as my mules have not come in from their last trip." Our cow was already well on her way home, our provisions eaten up or given away, bundles and baskets packed, and the measles were at our gates. Our case looked rather dark, but as my husband insisted we *must* start to-day, with the aid of almost the entire village we were finally equipped with animals and came on our way rejoicing.

When nearly home, we left the nurse with the three younger children in her *shenza* and walked ahead. At our very doors the muleteer made a sharp turn and upset the *shenza* with its precious freight, but happily no one was hurt.

And now for house cleaning, spring sewing, and—measles!

April 22.—We have escaped the measles.

Fanny Corbett Hays.

MISS CH'ANG AMONG THIEVES.

In China people are not eaten nor are widows burned, but many women have so much bitterness incessantly poured into their cup that they frequently prefer death. I recently met a young woman of unusual spirit who was being taken to prison in a cage for having poured oil over her brutal husband and setting fire to him, thus causing his death. I asked, "What will be her punishment?" "She will be at once cut

into seven pieces, dying gradually." "What if a man should kill his wife?" "No notice will be taken of it by officials."

Let me tell you of the recent trials of a Miss Ch'ang, now in her forty-third year. That she should be unmarried at that age is amazing in China.

Upon arriving at a distant station I knocked at the door of a woman of eighty, whom I had long since learned to love and admire, calling her my Chinese mother. She addressed me with a serio-comic air, saying: "I have been bracing myself for a quarrel with you. Why have you been so long in coming to the rescue of Miss Ch'ang, now a guest in my home? You shall not talk church matters, have anything to eat, nor leave my house until you have promised to intercede for her." After hearing the facts I promised.

When quite young, Miss Ch'ang and her brother had joined a secret sect whose aim was by purity and good works to lay up merit. Accordingly they had taken a vow never to marry. After sixteen years the brother married and settled down at the old home, and soon after became an earnest Christian. He went in search of his sister to tell her of his new found faith, but failed to find her. He left word for her to come home, upon hearing which she returned but to find that he had just died. Soon his wife married, leaving Miss Ch'ang in possession of the little property.

But in China a woman cannot inherit nor hold property in her own name. She must adopt a son in the name of the man leaving the estate. This son is expected to give her a support. She took the son of a cousin to try him before making out the papers. He proved worthless, so she told him he must go, when the father said, furiously, "*Go!* We shall see that *you* go to some man, when the property shall be ours by law." He was bargaining for the sale when, getting a married sister to come and guard the property, Miss Ch'ang fled at night to the place where I found her, ten miles distant. Persons were sent to try to decoy her out of the village that they might kidnap her. Failing in this, they broke into her house and stole her grain.

I unexpectedly appeared on the scene. The cousin said they had determined not to allow any woman of their name to disgrace their village by becoming a Christian. I demanded the return of the grain. He said, "If Miss Ch'ang comes back she shall have the grain." She arrived before dark, and we held a service in the evening, but the cousin could not be found. In the morning I said to my helpers, "This means that they intend to make her the wife of some man as soon as I leave," and I insisted upon their inviting her to go away with us. But she had no fears, and did not wish to leave her home, and we were about to start without her when one of the Christians came, greatly excited, saying that these men had been up all night and had completed plans to take her, as soon as I left, to a man who had promised them two acres of land for her. Miss Ch'ang was now willing to go with us and I helped her on my mule and conducted her out of the village. I feared they would kidnap her in spite of me. Finding they were about to lose her, the men hastened to try, by fair promises, to induce her to remain. I dared not stop to parley, so I told them we would meet them at the district city on a certain day. They promised, but did not come.

After sending in an accusation to the officer, leaving her at the home of a native pastor, I went to Chefoo to Presbytery. Upon my return I found she had foolishly gone back at night for her winter clothes, and the cousin, hearing of it, had seized her, and with the aid of other ruffians had dragged her shrieking for over a mile, to become the wife of an old man who had given twenty dollars for her. Had she tried to escape she would have been brought back forcibly. She shut herself up in a room and gave them to understand if any one came near her she would take her life. That is a woman's only escape in China. She cannot go to law in her own name, and no one is willing to do it for her. When I returned she had been imprisoned for more than a month. I went to the officer. He summoned the parties, and decided that she should be freed and allowed to go home and her grain should be returned. She has since been living in security.

Had there been no foreigner to take up this case it would have had a different result. But millions of women in China know nothing of God's care for them, and have not even the protection of a man who knows anything about what we call love for them. In the spring Miss Ch'ang went to attend the class for women, but was so prostrated nervously that she had to give up and go back home.

Robert R. M. Mateer.

Letters from the Front.

CHINA.

PLANNING TO LIVE IN YEUNG KONG.

MRS. D. A. BEATTIE writes from CANTON, November 2, 1893:

. . . Mr. Andrew Beattie has just returned from a trip to Yeung Kong and Mui Luk. He found the Yeung Kong house even better than he had hoped for. We have made no alterations in the outside; have put in windows, but not on the street. The inside is painted in Chinese style—green, brown, yellow, blue and black. You ask if we can succeed in making things have a "Chinese appearance." In many ways we can, but, to have the real thing, dirt would be absolutely necessary, and this we have dispensed with.

We all intend putting on the Chinese dress. This will avoid many questions and save much time that would be spent in answering questions about our foreign dress. Of course as yet I can do almost nothing in the language, but Mrs. Andrew Beattie is a very good Cantonese speaker.

There have been four baptisms in Yeung Kong this year, and others have applied, but Mr. Beattie thinks best for them to wait until they understand the Gospel more clearly. As you know, it is very difficult to find out when a Chinaman desires to become a member of church from pure love of Christ and when from some selfish motive.

We expect to leave Canton, November 14, for Yeung Kong. It takes letters from five to seven days to reach us from Canton. We hope to make the journey in about seven days. Pray that we may be allowed to have a permanent residence. We shall not try to stay very long the first time, but will work our way in gradually.

Looking over your letter I see one question I have not answered. Yes, we shall be fairly comfortable in the house, but will do with as few foreign things as possible. We have had floors put in. The one great drawback is not having two stories, which renders us in danger of fever, the foe we all have to fight in this climate. We thought best not to venture on much alteration until we succeed in getting permanent residence.

WHAT BECOMES OF "LEISURE."

MISS LATTIMORE wrote from NANKING, October 17, 1893:

A half day of leisure fell to my lot to-day, our Bible woman not being on hand to go into the city with me. The first demand on my "leisure" was to show a friend's cook how to make "Boston baked beans." Then I remembered that yesterday my precious and only bottle of liniment had been carried off by a woman to rub the place where her mother-in-law had kicked her. So, calling our servant woman (who had loaned my bottle without leave), we set out to recover it. On the way, it came to me that I had promised a New Testament to an old lady living in the same house with my borrower, and who had been trying, in her blind way, to have family prayers, using a crazy daughter-in-law to read for them, their only book being a tract, "Come to Jesus." So I went for the book and again we started. Found the sick woman better, and very grateful for the liniment. I, too, was grateful that she had not thought to swallow it or give her baby a dose to help its teething. You know Chinese think if medicine can cure one thing it is good for every ill. The crazy woman wanted a remedy for her head, "which hurts all the time," and the old lady wanted me to see her grandchild, who has fever.

Coming home, a woman wanted some help with her sewing. Then I sat down to write, when I heard a soft little voice cooing in the next room. Do you think one could resist the temptation to go in and pick up from the crib a fat, soft baby girl? I could not, and the next thing I knew my "leisure" was all gone and the dinner bell was ringing.

We are all well after the summer's vacation. I am trying to make the little woman I have do more teaching with our women's class and leave me free to visit the women in their homes. So many are open to us that it seems wrong not to go. How nice it would be if one could be in two places at once!

RECREATION IN A HEATHEN CITY.

Mrs. Drummond, baby and I went out for a walk just before tea, but it was spoiled because of some uncovered coffins along the roadside which made the air

very bad. We had to hurry past, for it was not good for baby. A short time ago we went out to walk and, before we knew it, were right upon an uncovered coffin. We turned aside thinking to go to a quiet little spot, where a few bamboos made a shade, and sit there, but it was defiled by all that the dogs had left of a baby's body, so we had to leave.

I heard a Chinaman pray last Sabbath: "O God, bless the land; help us to preach Thy word until every city, every village, every hamlet has a church in it." Our hearts echo the prayer, adding, "Come quickly Lord Jesus."

A TYPHOON.

MRS. MCCLINTOCK wrote from KIUNG CHOW, Hainan, October 4, 1893:

We have just had a typhoon, or, rather, two of them, and as it has been my first experience I found it interesting as well as dangerous. Friday evening the storm and wind were such that one could not sleep at all. By morning the worst was over, and our court presented a scene of wild confusion, with broken water jars, damaged veranda chairs, torn down screens, etc. Our roof (like all native house roofs) is very defective so that rain beat in, spoiling Mr. McClintock's organ; and pictures, rugs, matting, etc., were damp and musty. Sunday was a beautiful day, and Monday the storm commenced again. This time the wall of Mr. Melrose's house gave way to such an extent that Mrs. Melrose and Mrs. Gilman, who was with her, moved out.

While the storm has been hard on us, it has been terrible for the poor people whose houses are demolished, and they with no money to rebuild. The river, they say, is higher than it has ever been before, and many rice fields which were just ready for harvest will be spoiled. Of course this will make rice high this winter. I wish we were able to help the poor people more than we are.

We hope to commence building soon. If we can only be successful in that, and have suitable chapels, schoolrooms, hospital and dispensary!

KOREA.

MRS. GIBSON having gone to visit her daughter, Mrs. Gale, wrote from GENSAN, on the East Coast, September 24, 1893:

This was a lovely fall morning. The clouds were gorgeous as we looked out on the waters of the bay before sunrise. Truly it was the "land of the morning calm" that skirted the sea! The treeless mountains rise from the very water's brink and stretch away in every direction.

As soon as breakfast was over we climbed the steep pathway to a hilltop, where we could overlook the graves that are scattered everywhere.

This was the day when the Koreans would sacrifice and worship at the graves of their ancestors. Yesterday all the men about our mission premises had asked to be allowed to go to the places where their ancestors were buried, to cut the grass and shrubs that had grown up during the summer and put the turf in order. Those who had professed faith in Christ talked it all over with us, and said they did not now wish to worship at these graves, but to show that they did not forget their dead. We saw everywhere over the hills Koreans carrying loads on their heads, no doubt gifts of food to be offered at the graves. All were dressed in their freshest linen garments. We could see the worshipers far and near at the high, oval mounds where the generations of Korea

"Softly lie and sweetly sleep
Low in the ground."

The most pious and dutiful son is he who consumes himself and his substance in this annual sacrifice and worship.

THE ONLY WOMAN WHO CAN READ.

Mr. Gale has been absent from home a week, but as the usual hour for Sabbath morning service arrived, Old Kim came for the key of the little study (8 x 15 feet), and a goodly number, who had not defiled themselves with these heathenish rites, gathered and sang the weird native chants to sacred hymns which have been translated into Korean, and read the Bible and talked it over together. Then we heard their voices in fervent prayer. So the Lord's Day was observed in the mission home.

A company of women came into the yard, and we invited them into the house. Among them was a nice-looking young woman who could read fluently—the very one for whom we had been wishing and praying. As far as we know she is the only Korean woman on this East Coast who can read. We talked with the women of salvation by Christ, and she read to them from St. Luke's Gospel.

FIRST SUNDAY SCHOOL IN ENGLISH.

Then came the little children of the missionaries and two from the customs offices, eight in all, besides two pretty Chinese girls who could understand some English, and two Japanese. This was our first Sunday-school with them, and we hope to have them every pleasant Sabbath. The missionaries are so thankful for every privilege for their precious lambs, for whom is no safety outside the sanctuary of home in this heathen land.

FIRST KOREAN WOMAN AT CHURCH.

October 15.—This beautiful Sabbath morning at half-past ten o'clock the Korean men began to gather for service. Mr. Gale is still absent at annual meeting, so the conduct of the service was in the hands of one Yang, an old teacher and convert, who reads Chinese Scripture well; also the Gospels, which have been translated into Korean. The little study was full, and when they rose to their feet after the opening prayer and stood facing the oiled-paper chart of their

own manufacture, on which they had written in large characters the hymn—

"My faith looks up to Thee,
Thou Lamb of Calvary"—

you would be struck with the good, earnest expression on most of these brown faces. Now and then there were lines of hardness, and the falling lower jaw betrayed the lack of thought. There were seventeen in all.

The old mother of Kim was out to-day, and sat with Mrs. Gale, myself and the two little girls in the door of the study and listened with silent interest. This is the first time a Korean woman was ever present at the general Sabbath service on this coast. Only her age made it tolerable, according to Korean ideas. She seemed very happy in her three sons who were all present and are the most earnest workers here.* One gives his whole time to Bible reading in a little hut purchased for that express purpose. It is beside the public road that leads to Russia, only another of those winding footpaths through rice fields and over the mountains. Here he reads to pilgrims on their way to Russia or to the Government examination at Seoul. He reads the "old, old story," and it becomes a new story, so wonderful and winning out here in the darkness.

SIAM.

Mrs. J. B. Dunlap wrote from Bangkok, November 13, 1893, of the school which she opened a year ago and is carrying on at her own expense:

My school has an attendance of fourteen—ten girls and four boys. They are all so very young that they require a great deal of attention. We are now living in so large a house that I thought it a fine opportunity to have work right here. There are serious objections to having a school in one's home, especially if there are babies to be cared for. One of my pupils brought measles into the school, but we did not know it till the teacher was taken ill. A little later one boy had a very hard cough which would not yield to my treatment, and I did not understand it till our Ralph began to cough and the doctor said he had the whooping cough. He was not well again for three months. Next, the hives came into school, and now one boy is at home with "red eyes," which thus far has not attacked any others. I shall be very glad if I am ever able to provide a separate room for my school. It is quite contrary to the custom of the Siamese to go up to the second floor or to the living apartments of foreigners, and if I had a room below I might have a large school, but all the lower story is given up to the printing press.

The work here is growing, and increasing in interest. Till recently Mr. Dunlap has considered Sabbath his rest day, for, as he is the business man of the mission, every day and evening are full. But now he helps in holding four services every Sabbath. Each one is so much needed that so long as strength will permit there seems no time for a halt. In the morning at 8.30, we have Sunday school in our own home, in the same room which the school occupies during the week; the membership is made up of school children, printers, and any other Siamese on the place. At 10 o'clock, Mr. Snyder and Mr. D. hold a service up in one of the markets. At 2 p.m., they go further up to another place. At 4 o'clock, there is a service up in the city, in an old gambling den which has been rented for a preaching place. Yesterday I was there, amid so much disturbance and excitement that it was difficult to gain attention. When I went in there were perhaps four hundred people in the room, a part sitting, but more standing about the doors. Soon a Chinese fight drew away about half of the attendance. Later we heard the tramping of soldiers, and a royal procession passed. It was some time, again, before there was quiet.

* See "The Three Kims," *Woman's Work*, August, 1893.

INDIA.

Mrs. Gilbertson, of Lahore, writes:

It is now three years since I have had charge of the day schools in the city of Lahore in connection with our mission. I have enjoyed this work and become very much attached to my little Hindu girls, some very bright and bonny. Besides my six schools, I have work amongst the poor English-speaking people of Lahore, and I wish I could interest somebody at home in behalf of the Sunday-school. A good deal of my time is spent visiting amongst the very poor.

I am very fond of my Indian home. It is truly wonderful how people can adopt India with all her dirt, bad smells, frightful heat, intense cold, disease, pestilence, bad mutton and worse beef; yet it is a fact that India has its attractions, and I am at a loss to know exactly what they are.

ONE OF THE FAILURES.

At times our work is very discouraging, but one must have faith and believe that God will watch over His own little flock in this land of darkness and sin, and keep adding to His Church. But it is only natural to feel badly when after years of teaching you find absolutely no impression made, as in the case of a young widow who had been years in one of the day schools. She was bright, understood perfectly what she read, and would give an intelligent answer to almost any question from the Gospels. About a year ago she had fever, and finally rapid consumption. Just before her death, the Bible woman went to see her and asked her if she remembered what she had heard and read about Jesus. She said she did, but as she was going to die she wanted to "give her cow." A Hindu when dying, if able to give a cow to the Brahmin, thinks that if he can catch hold of the tail of this cow as he passes away from this life it will help him on to the next world. And so this woman

went through all the heathen rites and ceremonies, was bled by the native *hakim* till she was completely exhausted, and died a good Hindu.

AFRICA.

REMOVAL TO A NEW STATION.

MRS. BANNERMAN, who first lived at Talaguga and afterward at Kangwe, now that these stations are in care of the French brethren, writes from her new home at ANGOM concerning the removal thither. The letter bears date October 15, 1893:

From Kangwe there was only one steamer going direct to Gaboon. There were several sailing for Cape Lopez, and from there we had to await a chance to Gaboon. We had some of our things packed and were expecting this direct steamer in a week. The Jacots were to leave in two days by a Cape Lopez steamer, when on Sabbath, August 13, Mr. Jacot was stricken down with fever. On Monday he was still worse and they were to leave on Tuesday evening. Mons. Presset was going with them, but as Mrs. Jacot said to me on Monday evening, "Oh, I wish you were coming with us," it made us think that perhaps it was our duty to go, no matter how impossible it seemed. About seven o'clock Monday morning we began to pack the remainder of our things, worked nearly all Monday night, and at eight o'clock Tuesday night we took a farewell look around our dear "Bellevue" home. My schoolgirls came down to the landing with us. When we were in the canoe, the men, among them our house boys and two Bible readers, asked Mr. Bannerman to have prayer with them once more. It was very touching, far away on the bank of an African river at midnight, two missionaries having farewell prayer with a group of sobbing natives. These times repay us tenfold for all the hardships.

The Jacots had gone aboard the steamer in the afternoon, it being anchored an hour's pull from the mission. We got there about one o'clock in the morning, and, with all the excitement, had very little rest. Wednesday afternoon we were greatly refreshed by the beautiful sea air, and reached Cape Lopez that night about nine o'clock. Just as we had closed our tired eyes for sleep, we were waked by a call from a passing steamer that the *Como* would leave for Gaboon at four next morning. So, all night Mr. Bannerman and Mons. Presset, with the captain's little gig, were transferring our goods, and at three o'clock we wrapped Mr. Jacot and our babies in blankets and passed them up the side. This steamer, only used for carrying mail and fresh water, had on this trip thirty white passengers. There were no cabins of any kind, and we could scarcely find standing room. Being so very tired, we were all sea-sick, and oh, how glad we were to reach Gaboon that evening. We spent some very pleasant days with Mrs. Ogden and Mr. Ford, also a few days with the dear Benito sisters, who were there for a change.

Now we have been at Angom for nearly three weeks. We are sixty miles from Gaboon. The house is situated on quite an elevated place, and there are many young fruit trees and beautiful flowering trees around us. The house is only a few yards from a large Fang town, and I wish you could hear the noise we have to try to sleep through, on some nights. We have many opportunities of doing good, as there are a great many sick and suffering.

THE UNIVERSAL IMITATOR.

One of our dear boy's great delights is "holding meetings" with the little Fang children, who come up on the piazza to see him. He runs for a hymn-book, sings a Fang hymn, makes a pretense to read a while, then shuts the book, closes his little eyes and prays. He generally goes to prayers (with the people) with his papa, and you can hear his voice above all the others when one of his favorite hymns is sung. One Sabbath I took him to church for a while, and when he got tired we came home. He was playing on the piazza, when all at once I missed him; he had gone through the rain and mud to chapel, to sing some more hymns.

BRAZIL.

A WOMAN BORN IN 1800.

MR. RODGERS, of Rio de Janeiro, writes from UBATUBA, his out-station:

I received a warm welcome from the friends here. The people are as delightful as ever. Old Donna Luzia, who was born in 1800, is as firm and happy as ever in her faith. I doubt whether many Americans would lie so contentedly in bed for six years, especially if the bed were as hard as hers, and the room with no windows, the walls unplastered, and the mud falling out from between the bamboos.

A young woman had just lost her daughter of thirteen, and though she had a mother's sorrow, was resigned, and it was marvellous to see the light in her face. All who could attended Communion service, but there had been continuous rain for five days and made the road so muddy it was impossible for those who lived ten or fifteen miles away to reach us. Three united with the Church: a black man who understood the step he was taking; his white wife, even more intelligent; the other, a man who had been a terror to his neighbors and had no control of his temper. Since he has been under the influence of the Gospel he is a different man. Some enemy killed one of his mules. Formerly he would have taken vengeance; now he bore it with remarkable patience.

Our own work at Sampaio, in the suburbs of Rio, is prospering. A school has been opened in our hall for the children of believers.

HOME DEPARTMENT

PROGRAMME FOR MARCH MEETING.—MEXICO AND GUATEMALA.

"Whatever we forget, let us remember that God has loved us, and we ought to love one another to the ends of the world. . . . We cannot disciple the Nations without this all-prevailing love." —*Miss Mary Evans at Erie, Annual Meeting.*

HYMN.—"Jesus the very thought of Thee."

RESPONSIVE SCRIPTURE READING.—1st. John 4: 7–21.

PRAYER.—For presence of the Holy Spirit at this meeting. For deeper interest in Missions among women of our Church.

MINUTES OF LAST MEETING.

MONTHLY REPORTS of Treasurer and Secretary of Literature.

BUSINESS.—OFFERINGS.—HYMN.—"More Love to Thee, O Christ."

ROLL CALL.—Each member responding with a text containing the word *Love* as applied to our fellow-men.

Read the names of our missionaries in Mexico and Guatemala, and offer prayer for them and for the people among whom they labor.

SOLO.—Selected.

PAPERS.—Three to five minutes to each, as follows:

The Mexico of To-day.
Depressing Effects of Romanism.
Importance and Results of Educational Work.
Signs of Progress in Mexico.
The Influence of Protestant Literature.
Present Needs of Mexico.

We must remember that interest cannot precede information, or thrive unfed.—*Miss Alice Patterson.*

HYMN.—One stanza of "The Morning Light is Breaking."

GUATEMALA.—Two short papers: **The Present Outlook; Without the Gospel.** See *The Church*, March, 1890.

CURRENT EVENTS.—Short, sharp sentences, containing latest items of missionary news, each person not to occupy more than one minute.

HYMN.—Two stanzas of "Watchman tell us of the Night."

LEAFLET.—"Prayer for Missionaries."

PRAYER.—Closing with the Lord's Prayer in concert.

References.—The March numbers of *Woman's Work* and *The Church* for three or four years. *Historical Sketch of Recent History of Mexico*, by Rev. Wm. Butler, being appendix to Allen's *Life of Cortez.*

HER FIRST PRAISE MEETING.

MARGARET MERDEN sat by her window hemming a dainty ruffle which was to adorn the wardrobe of the little black-eyed fellow who lay rolling on his pillow, vainly struggling to get both foot and fist into one small mouth. It was a pretty room, cosily furnished, and a feeling of happy content filled her heart as she lifted her eyes from her work and let them rest upon the picture before her.

Just then the postman's ring echoed sharply through the house and, with the usual eagerness which greets such visits, she quickly dropped her work and leaned forward to reach for the letter, brought by a neatly-dressed servant. A little white envelope fluttered down to the floor unnoticed, while she read the following letter:

"DEAR SISTER: The annual praise meeting of the Woman's Mission Circle will be held in the church parlors Friday afternoon, February 9. You are earnestly invited to be present and to bring a praise offering in the enclosed envelope; also a verse of Scripture or hymn that is precious to you, to be read during the service.

"Yours in Christian love—"

This was signed by the committee, and

below their names was written: "What shall I render unto the Lord for all His benefits toward me?"

This, then, was what the ladies had been talking about when she called at Mrs. E.'s a few days before. She heard them speak of a praise meeting, and how they hoped the amount contributed might be equal to that of last year, though they were afraid it would not be, for some of the more generous contributors had died or moved away.

She had wanted but felt ashamed to ask how much the amount would need to be, for she had been a church member several years, and it was mortifying, when she came to think of it, that she had never attended a praise meeting and could not even tell what to expect. She had always meant to be true to her vows, but things did happen in such a queer way. It really seemed as if they conspired to keep her from missionary and prayer meetings. Before her marriage she had lived in a village where there was but one missionary society, and "Oh, nobody but old married ladies go to that" had been sufficient excuse for her absence.

When she married and moved to C. she had thought she would begin again, and be faithful in church work, but she was an attractive bride and there had been many calls to return and invitations to accept, and before she realized she was farther away than ever.

Then, there was Will. He was a church member to be sure, but he was tired when he came home at night and the new little house was so cosy, it had seemed unkind to suggest that they should start out just for a meeting. "A wife's first duty is to her husband and to her home," she thought to herself in justification; but she did not see that just that duty to her home and husband was a chief reason for steadfastness in herself. She would have been amazed if she had known that in Will's mind lurked the thought, "Margaret lacks only one thing—I wish she were a more earnest Christian. I would like to have our boy trained by a devoted Christian mother."

Well, she would go to this praise meeting any way, and she would put enough money in the envelope to make up for some of her negligence, and to emphasize the good resolution she went at once to her writing desk and took out a small roll of bills. "How much should it be?" She remembered the dimes and quarters she had seen on the collection plates as they were passed through the aisles on Sundays, and she said to herself, "I'm going to turn over a new leaf; I'll give a whole dollar this time." Suiting the action to the word, she slipped the bill into the little envelope and wrote her name on the outside.

Then she remembered the request for a verse. Taking down her Bible, she began to turn the leaves, idly wondering where she should look for a missionary verse.

If you have ever tried to look for a verse in that random way, unless you dearly love your Bible and read it constantly, you have, perhaps, wondered with her why people should say the Bible is full of suggestive verses. The Bible is a "hid treasure." Sparks are not struck from cold iron.

Soon tiring of aimless searching, Margaret decided to take the verse of the invitation, "What shall I render unto the Lord for all His benefits toward me?" and, with a sense of duty fulfilled, she put away the little envelope, settled back to her work, and soon forgot the whole matter.

Things might have gone on in the old fashion had not Mrs. B. dropped in on her way to the service "to see if Margaret did not hate to go alone." Margaret thanked her and hastily prepared, exulting secretly that her envelope was all ready.

On their way to church Mrs. B. told something of the life of the lady who was to address them. "Few know how much consecrated self-sacrifice there has been in Miss K.'s life. Her father's loss of property and death, when she was a girl, made it necessary to give up her studies, though she stood first in her class and within a few months of graduation. The loss of an only brother just entering manhood left her the only support of an invalid mother. Finally, a sudden accident had taken away her betrothed one month before the day set for their marriage, yet no one had ever heard a word of rebellious complaint. Through it all she had worked and struggled, and never once has she failed to have ready a praise offering."

As Margaret listened her own gift shrunk in value, but they had reached the church door and the tray on the table was already covered with the little white envelopes, so she dropped hers hastily and passed in.

There seemed to be a feeling of expectancy throughout the audience, as if each had a share in the service, but when Miss K. rose to speak, Margaret's attention was

at once arrested. There was no eloquence, nothing but a quiet, earnest review of reasons why the women of that church should praise God. Margaret's cheeks crimsoned as she considered her own life, so crowded with blessings but barren of fruit. Never before had she thought of so many reasons why she should be grateful. When Miss K. closed her talk with her own text, "What shall I render unto the Lord for all His benefits toward me," the words rang in her ears like a trumpet call.

The leader announced the opening of the envelopes, and Margaret found herself wondering how her gift would compare with the rest. She found no opportunity was given for such comparison to be made, so she gave herself to listening to the verses. How many times the words "As God hath prospered" occurred. Why, then, this was a personal matter, independent of other people's contributions. Margaret's envelope was one of the last to be opened. As the hour was late the reader read hurriedly as written, and, like a reply, the amount followed the text: "'What shall I render unto the Lord for all His benefits toward me?'—one dollar."

The hot blood rushed to Margaret's cheeks. Was this her generosity? Her "benefits"—a happy home, a devoted husband, a beautiful babe, health, abundant means. What more could she ask? And she had rendered—one dollar!

Margaret was very grave during the walk home. Mrs. B. was afraid she had not been interested. She went straight to her room and knelt, humbling herself, pleading forgiveness for her indifference, thanking God for His goodness. When she rose from her knees there was a new look on her face, as her husband noticed when he came home. Margaret was very quiet during dinner, but when they were once more alone she said, "Will, I want to talk with you," and bracing herself for a bantering reply, she hurried on, giving him no chance to interrupt. "Will, I have been to a missionary meeting, and my eyes have been opened. We have begun all wrong, you and I. We are receiving everything from God without even thanking Him, and never thinking about doing anything for Him. We are both church members, and it's all wrong. It would be wrong any way, it is still more wrong since we are church members, and I want to begin all over." Hardly daring to look up lest she should be laughed at, she was astonished when she saw tears in Will's eyes, and for a moment there was silence. Then Will said: "Yes, dear, we began wrong. I always wished we had begun differently. Shall we have family prayers to-night?"

There was a great change in that house, but it was happier than ever. Do you wish to know what was written on Margaret's envelope at the next praise meeting? "What shall I render unto the Lord for all His benefits toward me? I will praise the Lord with my whole heart. I will be continually praising Thee."

A Worker in the Northwest.

A CHRISTMAS MISSIONARY SERVICE.

The "Call from Laos Land" sent out by the Board of Foreign Missions touched the hearts of a little band of Chinese scholars in the mission school at Santa Barbara, California. They had sent bread to these starving people months before and that increased their interest in them and their desire to send them at this Christmas time the Bread of Life. They followed out the whole programme of Missionary Exercises, in English, as prescribed by the Board, giving the responses in the Scripture reading and that on the Laos field distinctly and with evident understanding of the meaning. The recitations on "Laos Opening" and "Laos Call" were admirably given by different individuals and the hymns were sung with melody in heart and voice, four little children singing one hymn entirely by themselves. Dr. Mitchell would have looked with joy upon such a scene as this. Indeed, it seemed as if his face smiled down upon us from his heavenly home, and surely "The Elder Brother" gave us his benediction.

When the collection was taken up these few "once aliens and foreigners but now fellow-citizens with the saints and of the household of God" gave of their earnings $10.05 to "The Memorial Fund." Did any Sunday-school of our Church, in proportion to its numbers, means and opportunities, do better than that? If all did as well the $25,000 asked for would be many times quadrupled. These scholars had but a short time before sent $20 to help build a church in their own district in China, and had raised

during the year over $200 for various kinds of Christian work. May not "these from the land of Sinim" serve as an example to us who have had so much longer the blessings of Christianity, and inspire us to do better things for Him "who loved us and gave Himself for us" and who expects us to be "a peculiar people, zealous of good works?"

A.

HIS LITTLE COMFORTER.

I.

He had left a darkened people
And had reached his native land,
With a tired head, bowed and silvered,
With an aged, trembling hand;
All the churches rang his praises,
Yet he answered not a word,
They had given him the glory
Which belonged unto his Lord.

II.

And his heart was filled with trouble,
And his old eyes dim with tears.
Had they all misunderstood him
Through those long and weary years?
When up spoke a little maiden
With a quaint and gracious air,
And he seemed to catch a glimmer
Of God's sunshine in her hair.

III.

"When I think of all those spirits
That, through Christ, thou hast set free,
White-winged sentinels that ever
Ope the pearly gates for thee.
How they'll shout their hallelujahs
Mid the golden trumpet's din—
I should like to be in Heaven
When God bids thee enter in!"

Cleveland, Ohio. *Jessie Norton.*

SUGGESTION CORNER.

From San Francisco:

We never have time enough at our Woman's Missionary Meeting in January, even though we take but a peep at the great white fields, so it was suggested that we have *a whole day* for our meeting this year. We are going to do this, and in order that the "dear, dreadful men" may share in this feast, we are to hold our annual praise service in the evening of that day. One exercise will be "a half-hour with absent members and friends."

From ———:

Enclosed please find renewal for *Woman's Work for Woman* for only six months, *if consistent with your rules.*

To the above, we answer that our "rules" are: Renew on any day in the year and for whatever length of time is most convenient to yourself—only, please save the expense of scratching your name off the mailing list and then printing it in again, by renewing *before your subscription runs out.*

BOOKS RECEIVED.

India and Malaysia. By Bishop J. M. Thoburn. (Cincinnati: Cranston & Curts; New York: Hunt & Eaton.) Ill'd, 566 pp., cloth. Price $2.00.

Probably no American in India knows the country in all sections and all its social and religious aspects better than the Bishop of the Methodist Episcopal Church, who has been a missionary there for 33 years. His latest volume contains not only much general and fundamental information about India, but also conclusions derived from his wide experience, which, as in chapter 36, upon "Life in India," must pass without challenge. Five chapters upon "Malaysia" and the "Straits Settlements" will be comparatively new to those who have not read Methodist missionary magazines of the last ten years. Another very interesting chapter is "Women in the Church," and missionary workers will ponder most carefully of all—perhaps in cases interrogate—the Bishop's sanguine view of missionary prospects and the confidence with which he predicts the progress of Christianity in the Empire, even fixing upon the number of annual conversions which, based upon past data, he claims in advance for different fields. Three chapters upon the Women of India are from the pen of the Bishop's sister, Miss Isabella Thoburn. It is an honest and stimulating book. Other missions than the Methodist have only incidental mention.

Far Hence. By Henry N. Cobb, D.D. (Woman's Board of Foreign Missions, R.C.A., New York.) Ill'd, 246 pp., cloth.

It is fitting that the same Board of ladies who took the enterprising step of sending the Secretary of Foreign Missions in the Reformed (Dutch) Church on a tour among their fields abroad, should be the publishers of these letters, which were penned on that journey. Through them we travel from Cairo, by way of Bombay, to the memorable Arcot Mission, thence to Amoy in China, and wind up in Japan, where we find ourselves very much at home among the stations and workers of the United Church in Christ. A volume of such easy "Letters" is often acceptable where a heavier work would not be. Some of the cuts are gems, the book is beautifully bound, and we wish for it the success it deserves.

The Message of Christianity to Other Religions.

By Rev. Jas. S. Dennis, D.D. (Fleming H. Revell Company.) Small, pasteboard cover, 29 pp.

This is the paper presented by Dr. Dennis at the Parliament of Religions in Chicago last summer, and it will gratify any earnest Christian to see how plainly that "message" was sounded forth. It is, besides, a good document for Sunday-school teachers and all workers among young people.

Calendar of Prayer for 1894. (Women's Executive Committee of Home Missions, 53 Fifth Ave., New York.) Neat, hanging; 25 cents.

Woman's Medical Work. By Mrs. J. T. Gracey.
Woman's Work for African Women. By Mrs. J. T. Gracey. (J. T. Gracey, Rochester, N. Y.) Paper cover; 10 cents each, postpaid.

These are tasteful publications of the excellent papers presented by their author, the one at the Woman's Congress of Missions in Chicago, October, 1893; the other at the World's Congress on Africa a few weeks earlier.

The World's Parliament of Religions. Edited by Rev. John Henry Barrows, D.D. Vol. I. (J. A. Hill & Company, New York.) Ill'd, 800 pp., Cloth, two vols., $5.00.

The reader can here see for himself just what was said on the platform of the Parliament during the sessions of eight days. Part I. contains the "History of the Parliament;" Part II., "Introduction to the Papers;" Part III., "The Parliament Papers." Many of the cuts are from uncommon photographs, but the printing of them is unequal.

SINCE LAST MONTH.

ARRIVALS.

November 29, 1893.—At San Francisco, Rev. Wm. Chalfant and family from Ichowfu, China. Address, 123 Meadow St., Pittsburg, Pa.

December 17.—At San Francisco, Rev. Graham Lee from Korea.

December 20.—At New York, Rev. Herman Jacot and family from Kangwe, Africa. Address, 298 Broadway, New York City.

December 25.—At New York, Ira Harris, M.D., from Tripoli, Syria. Address, Fayetteville, N. Y.

DEPARTURE.

January 6, 1894.—From New York, Miss Margaret C. Davis, for Woodstock School, Landour, N. India.

MARRIAGE.

January 10.—At Evansville, Ind., Miss Blanche Webb to Rev. Graham Lee of the Korea Mission.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

TREASURER'S books close April 20. Avoid if possible the pressure and anxiety of the closing week of the year by taking heed to the above reminder.

THE TWENTY-FOURTH ANNUAL ASSEMBLY of this Society will be held in the Second Church, Scranton, Pa., Wednesday and Thursday, April 25 and 26. Full particulars will be given in the March issue of this magazine.

BLANKS for Annual Reports have been sent to Presbyterial Secretaries, and will be distributed by them to Auxiliaries, Bands and Christian Endeavor Societies. Please fill out these blanks with care in order that greater accuracy may be secured and labor at headquarters lessened. A letter sent with each report, containing items of interest in regard to your Society will be welcomed by Mrs. Watters.

MISS MARTHA E. KELLY, of Sharpsburg, Pa., is under appointment to Japan, and will probably sail with a party in February. She has been well known in the western part of Penna. as Secretary of Young People's Work in the Presbytery of Pittsburg and Allegheny, and has also been a successful teacher for some years.

How they say it in Missionary Lands. At the beginning of another year of study of the mission field we would remind our workers of this valuable little pamphlet. It gives the pronunciation of geographical names and native words, also money values, salutations, etc., in all our foreign missionary fields and is a most useful companion to our Question Book Series. Price, 5 cents.

QUESTION BOOK on *The Chinese in California* has been revised by Mrs. I. M. Condit and is now ready. Much valuable information has been added. Price, 5 cents.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

THE Twenty-third Annual Meeting of the Woman's Board of the Northwest is to be held this year in the Central Church, Denver, Colorado, April 25 and 26. This is over eight hundred miles further west than we have ever been before, in the midst of the wonderful scenery of the Rocky Mountains. We hope that all who can possibly go will make their plans to join those who will gather there, to hear what God hath wrought throughout the world and to consult for the interests of this Board.

INVITATIONS to Annual Meeting, with such few particulars of what may be in store as can be put on that small slip, have gone, with the

blanks, to Presbyterial Secretaries for distribution in the Societies and will soon be, if not already, in the hands of Secretaries. If any Secretary has failed to receive her package, will she not write us *immediately* that a duplicate may be sent? And will the Secretaries please be prompt in sending in their reports? They need not wait for the last sum of money to be reported, as columns in the tabulated reports are filled in from the Treasurer's books. We greatly need the reports early, that the records may be correctly made up.

THE Chicago Annual Union Prayer-Meeting, under the auspices of various Woman's Foreign Missionary Boards, was this year held in Willard Hall, January 10. The four hours' meeting was under leadership of, first hour; Congregational Church ladies, subject: "Retrospect and Thanksgiving"; second hour, Baptist ladies, "The Needs of To-day"; third hour, Presbyterian, "The Outlook"; fourth hour, Methodist, "Consecration Service." The Christian, Friends, Reformed Episcopal and Union Societies also took part in the service. These yearly feasts are looked foward to by our workers as a time of precious communion.

IF street and number are necessary to your address, please *always* give them when writing to Room 48. In this busy place, it is a waste of time to be obliged to turn to record books for addresses and while, to one, an address may be perfectly familiar, another person may receive the letter or order, and find herself at sea.

AGAIN please notice *which Board* mentions leaflets. We do not all have the same; our Committees do not all select alike.

IT has been found that the leaflet "Woman under the Ethnic Religions" can be sold for 2 cents each, 20 cents per dozen, instead of prices named in January. The following have all been added since our last catalogue was printed last spring.

	EACH.	DOZ.
A' Tsun	.02	.15
Get the Women	.01	.10
History of Organized Missionary Work as Promoted by American Women	.03	.25
Other Sheep	.01	.10
Proportionate Giving; One Woman's Way	.01	.10
Sa' Yan's Thank Offering	.03	.25
Soup Plates .30 per 100	.01	.06
Take a Mite Box .30 per 100	.01	.06
Work for For. Miss. among Young People	.01	.10
Woman under the Ethnic Religions	.02	.20
ALSO a new issue of *Social Elements in Missionary Work*	.02	.15

Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE new departure—sending printed slips to subscribers to the magazine, one month in advance of the expiration of the subscription—is proving a success in stirring up minds by way of rememberance.

A CIRCLE of five ladies in Brooklyn pledge each one hundred dollars for the salary of Miss Wight at Wei Hien. Surely a pleasant link of friendship!

THE spirit of earnest prayer and supplication has been most marked at the last monthly meetings held at the Mission House, as ever, the first Wednesday of each month at 10.30 A.M. At the December meeting Mrs. Harris, of Tripoli, was present and warmly welcomed. Among many interesting items she stated that publications of the Beirût press were in demand in India, Africa, China and Japan—the islands of the sea—South America, and even in our own country, requests for them having been forwarded from Chicago. She spoke also of the great pleasure that sick children in Syria found in scrap books sent out by some of the Mission Bands.

MRS. ISABELLA BIRD BISHOP, in a letter to Miss Montgomery, asks, "Do you still iron dresses for recreation?" recalling the busy over-full life which she observed at Hamadan.

SUCH pleasant, vividly written, motherly letters we are sometimes permitted to hear from Mrs. Abbey to the little son, so kindly cared for in the family of Mrs. Burnham, of Morristown, N. J.

OUR Board may indeed be congratulated on the privilge of adding the name of Mrs. Gillespie to the list of its Vice-Presidents, but with unfeigned sorrow it has been compelled to accept the resignation of Mrs. Arthur Mitchell, who has moved with her family to Philadelphia. She carries with her the love and admiration of those who long were her fellow-workers and who, in thus losing her presence and counsel, feel with added poignancy the death of her beloved husband.

IT has been decided that the Library Committee allow its volumes to be used by members of Auxiliary Societies, anywhere within its precincts.

OUR Auxiliary in New Rochelle has made a splendid beginning in starting a missionary library of its own. This has been done through the efforts of a very efficient secretary of literature. *Other secretaries please take notice.*

SOME practical suggestions as to methods of work and the management of Missionary Meetings, the outgrowth of Conferences in the W.F.R.S. of Philadelphia, and the Presbyterial Society of New York City, will soon appear as a leaflet.

MISS ELLEN C. PARSONS'S most admirable paper, presented at the World's Congress of Missions, may now be had in pamphlet form, price, 3 cents, 25 cents per dozen.

Woman under the Ethnic Religions, by Mrs.

Moses Smith, should also be read by every Christian woman.

From Northern New York.

IT IS not too early to be thinking and planning for Annual Meeting; we desire that it be specially remembered in prayer at the Monthly Meeting of the Auxiliaries.

TREASURERS are asked to be prompt in fowarding all monies, with explicit instructions as to where it is to go, as the books close April 1.

THE blanks for the Secretaries to fill out will be furnished to each Auxiliary and Band next month. Be sure and answer all questions and return immediately. Delay in returning these blanks delays the issue of the Annual Report.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE Seventeenth Annual Meeting of the Woman's Presbyterian Board of Missions of the Southwest will be held the latter part of April in Salina, Kansas. The exact date, with other particulars, will be announced next month. We all rejoice that this meeting is to be in Kansas. The earnest desire is that every one of our Kansas sisters who can possibly, will be present, as well as the rest of our missionary host from Missouri, Indian Territory and Texas. Begin NOW, dear workers, in all Auxiliaries and in churches where no missionary society exists, to plan to come up to Annual Meeting. Pray for the Meeting. Pray that to all who come, it may prove a season of uplifting, of refreshing.

WE welcome home our Mrs. Chalfant from Ichowfu. Among the many happy anticipations of Annual Meeting, one of the brightest is the hope of having Mrs. Chalfant with us, and of hearing her tell something of that labor of love she has performed so faithfully these past years among the women of North China.

ONE thousand subscribers for *Woman's Work for Woman* from the Southwest. We shall keep on aiming at this until 1,000 subscribers are gained—then we shall change our figures to read 2,000 subscribers. Have we all kept that pledge which we took at Annual Meeting, to each secure one new subscriber to *Woman's Work?* Send for "Can I Afford It," read it prayerfully, act upon its suggestions. Be not discouraged, you who have charge of the subscription lists, in the Auxiliaries. Once more let us strike together toward that mark of 1,000.

THREE months left of this fiscal year. Aim, $15,000. How many self-denials, how much giving for love's sake, have we ALL known?

"Enlarge thy Coasts," our watchword. Let us be true to it. Onward! Straight foward, with every endeavor to the year's end.

AND the young people, in Bands, Sabbath-schools, Christian Endeavor Societies. Have you enlarged your coasts of Knowledge of missions, of Love, of Giving? Send in the mite-boxes. Send help, we pray, for those unsheltered sheep of Him who laid down His life for them.

From San Francisco.

Board Meeting, first Monday of each month, at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

THE friends of Missions are going to hold a Congress of Missions in the new Occidental Mission Home assembly room during the Midwinter Fair in San Francisco. It will open early in March, and Miss Berry, so well known to the readers of this magazine, has been chosen President. All denominations are uniting, and at the close of the sessions a grand meeting of young people, representing all lines of mission work, will hold the evening service in one of the largest churches. Mrs. I. M. Condit, of our Board, Mrs. J. K. McLean, of the American Board, and other active officers of various Boards will be among the leaders of the evening service. The Boy's Brigade, King's Daughters, Christian Endeavorers, etc., will there be represented. Visitors to the Midwinter Fair will find two-fold attractions.

THE Occidental Board held its first of December meeting in its new home, 920 Sacramento Street. Ladies were not only there from the different parts of California but from all parts of the world. Two Syrian young ladies, educated at Beirût, Miss Fisher, formerly of the Syria Mission, Mr. and Mrs. Chalfant returning with their little ones from China, Dr. and Mrs. Phraner and scores of others were present and took part.

THERE are a large number of Chinese girls in the Home, and to the surprise of the missionary, Miss Houseworth, who was opening a door to show some strangers out, a little Chinese girl darted by her into the house. Safe within that Home she rested securely. It is said she will be demanded by the Chinese through the courts. If a slave girl, the courts will give her to us.

MISS CULBERTSON sends most encouraging reports of regained health and, in January, we expect once more to see her at her post, where she will be gladly welcomed. Miss Houseworth, who has been with us for nearly ten years, has rescued many girls and nobly carried on the work. The Occidental Board stands ever behind its missionaries with the law for the slave owners, and the gospel for the poor slave girls.

OUR Annual Meeting in April will follow quickly after the Congress of Missions. For this

meeting we ask from every Auxiliary earnest prayer.

MRS. HATFIELD, Presbyterial Secretary of Sacramento, has prepared a valuable leaflet, illustrating by a peculiar design the work of Church Boards, beginning with the work of the Holy Spirit in the individual heart and passing on through each branch until the Board of the General Assembly is reached. Education is following agitation.

LARGE photographs of the new Mission House and also of the General Assembly Room can be obtained by sending fifty cents to Miss M. L. Berry, 920 Sacramento Street. Many who contributed to the building fund will doubtless want one or more of these clear, beautiful pictures.

A REVIVAL is going on among the Young People's Societies of Christian Endeavor under the guidance of Mrs. I. M. Condit, our State Presbyterial Secretary. Many of these Societies are falling into line and contributing to the foreign work. The Juniors are our special work for the year and Mrs. Condit is endeavoring to win them all.

NEW AUXILIARIES AND BANDS.

CALIFORNIA.
Alvarado, C.E.
Brooklyn, King's Daughters.
Cambria.
Cayucos.
Centreville, C.E.
Colusa, C.E.
Covelo, C.E.
Danville, Wan Lee Bd.
Golden Gate, C.E.
Hickman, King's Daughters.
Memorial, C.E.
Monterey, 2d.
Montpelier, King's Sons and Daughters.
San Francisco, Calvary, Boys' Brigade.
San Luis, Obispo.
Sonora, S.S.
Tomales, C.E.
Tustin, C.E.
Virginia City, C.E.
Woodbridge, King's Children.

MARYLAND.
Baltimore, Park Ch.
Manokin, C.E.

MICHIGAN.
Benton Harbor.

NEW JERSEY.
Englewood, Elliot Club.
" Endeavor Circle.
German Valley, C.E.

OHIO.
Annapolis.
Bergholtz, Nebo Ch.
Cleveland, South Side Ch.
Duncan's Falls, C.E.
Minerva.
Oak Ridge, Circle.

PENNSYLVANIA.
Fairchance, C.E.
Lost Creek, C.E.
McVeytown.
Millbrook.
Millvale, Chalk-talk Bd.
Mooresville.
Philadelphia, Holland Mem'l Ch., King's Sons.
Pittsburg, Morning Side Ch., Linhart Bd.
Wyoming, Jr. C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1893.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Gallipolis, 40; Warren, S.C.E., 2, $42.00

BLAIRSVILLE. — Beulah, 32.55; Blairsville, 22.68; Cross Roads, 8; Derry, 22.72, Bessie Milliken Bd., 28.77; Greensburg, Sunbeams, 25; Irwin, 19.35, Little Lights, 10.75, McGogney Bd., 2.50; Johnstown, Light Bearers, 5, Iwilltry Bd., 7.50, Morrellville Chapel, 4.41; Murraysville, Jessie Porter Bd., 20, Boys and Girls' Bd., 40; New Alexandria, 10; Plum Creek, 15; Poke Run, 21.32, Silver Links, 16.50; Turtle Creek, Macedonian Bd., 16, 328.05

CHESTER.—Berwyn, 5, S.C.E., 1, Boys' Bd., 3.75, Mustard Seeds, 1; Chester, 1st, 5, S.C.E., 10; Frazer, 10; Media (Th. off, 13.50), 37.05; New London, 6; Oxford, Th. off., 86, Syria Chapter, 30, S.C.E., 174.80; Wayne, Y.L.S., 10.11; West Chester, Westm'r, 16.66, S.S., 5.05, S.C.E. Jr., 5, 406.50

ERIE.—Bradford, Silver Links, 75, Busy Bees, 8; Cambridge, Y.L.B., 16.48; Cool Spring, 5; Edinboro', 6; Erie, 1st, 50; Erie, Park, S.C.E., 20; Franklin, 51.50, Merry Workers, 6, S.C.E., 15; Girard, 13.89, S.C.E., 8; Meadville, 1st, Kate Reynolds Bd., 5; Meadville, Central, 30; Mercer, 1st, S.C.E., 20.33; Mercer, 2d, 10; Oil City, 1st, 35; Utica, Cherry Blossoms, 10, 393.20

JERSEY CITY.—Jersey City, 2d, 13.00

LEHIGH.—Allentown, 16.50, Loring Circle, 15; Bethlehem, 5; Catasauqua, Bridge Street, 11; Del. Water Gap, 73.97; Easton, 1st, 35, Y.L.C., 30; Easton, Brainerd, 32.50; Brainerd Union, 54.05; Hazleton, 20.29, Dorcas Soc., 20, Wild Daisy Bd., 8; Mauch Chunk, 31, Miss C. Leonard, 40, S.C.E., 12; Port Carbon, 7; Reading, 1st, 16.30, Sparkling Gems, 20; Reading, Olivet, Aftermath Bd., 50, Olive Branch, 10, S.S., 13.49; Stroudsburg, 29.35; Summit Hill, John White Bd., 7, 557.45

LIMA.—Findlay, 1st, 15.30, Lilies of the Field, 74; Findlay, 2d, 3.30; McComb, 8, Childrens' Bd., 5, 105.60

MAHONING.—Canton, 5.50; Clarkson, 8.25; Leetonia, 10.62; Mineral Ridge, 15; Poland, 19.59, Y.L.B., 8; Salem, 24.44; Warren, Y.L.B., 15; Youngstown, 82.65, Y.L.B., 29.30, 218.35

NORTHUMBERLAND.—Beech Creek, 2.81; Berwick, 1; Bloomsburg, 106.75, Neal Bd., 18.75; Danville Grove, 19.55; Danville, Mahoning, 30; Jersey Shore, 35; Washington, 26.50; Williamsport, 1st, 25.86; Williamsport, 2d, 22.25, Gleaners, 4; Williamsport, 3d, 12.50, 304.97

PHILADELPHIA.—Arch Street, Mizpah Bd., 25; Bethlehem, 2.25; Memorial, 20; North, S.S., No. 2, 30; Olivet, 75, Graham Bd., 15, Primary Sch., 20; Oxford, 125; Princeton, Y.L.S., 23; Temple, 25, Workers, 39; Union Tabernacle, Johnstone Soc., 10; West Hope, Little Stars, 12, 421.25

MISCELLANEOUS.—Baltimore, Md., H. H. Trull, 5; Pittsburg, Pa., Mrs. W. K. Marvin, 4.50; Interest on Investments, 215.05; Interest on Deposits, 72, 296.55

Total for December, 1893, $3,086.92
Total since May 1, 1893, $33,282.84

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1894. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1893.

ABERDEEN.—Aberdeen, 15, Y.L.S., 12.50; Britton, 7.20; Groton, 21.72; Pierpoint, 4.82, $61.24

BLOOMINGTON.—Bloomington, 1st, 30; 2d, Y.P.S., 35; El Paso, 3.65; Rankin, C.E.S. 15; Selma, C.E., 2.34; Tolono, 19, 104.99

BOULDER.—Berthoud, 5.28; Boulder, 9; Cheyenne, 3; Fort Collins, 15; Fort Morgan, 2.50, Little Gleaners, 5; Longmont, 8.25, Starr B. Thomas Band, 10; Timnath, 3.75. 61.78

CENTRAL DAKOTA.—Artesian, 7; Blunt, 6.60; Brookings, 13.76, Band, 5.25; Manchester, 185, Band, 1; Madison, 2.95; Miller, 4.76; Westworth, 2.65; Woonsocket, 7; Wolsey, 3.60, 56.42

CHICAGO.—Chicago, 1st, 27.75; 2d, 66.35; 4th, 158, Y.L.S., 18, Do Tell Soc., 540; Christ Chapel, S.S., 33.83; 6th, S.S., 28.57; 41st St. Ch., 10; Ch. of the Covenant, 19.70; 8th, C.E., 20; Jefferson Park Ch., 32; Hyde Park, 56; Lake Forest, Y.P.S., 17.10; Coal City, New Hope Ch., 7; Woodlawn Park, 25, 524.70

COUNCIL BLUFFS.—Council Bluffs, 15; Logan, 15; Menlo, 7.85, 37.85

DUBUQUE.—Dubuque, 2d, Y.L.S., 15; Coggon, 1.75, Busy Bees, 5.82, S.S., 25 cents; Hopkinton, 13.48, Y.P.M., 1.80; Lansing, C.E., 4.37; Pine Creek Ch., 8.75, 51.22

DULUTH.—Cloquet, 53 cents; Duluth, 1st, 27.13, C.E., 45; 2d, Bethany Chapel Brigade, 6.76; Lake Side, Irwin S., 25; Two Harbors, 2.15; Willow River, W.M.S. and Band, 10, 116.57

FLINT.—Flint, 21, S.S., 25, Y.W.S., 20, C.E., 5, 71.00

FORT WAYNE.—Fort Wayne, 1st, 67.07, S.S., 46.84, Mrs. D. B. Wells' Cl., 40; 2d, 12; Goshen, 17.27; Kendallville, C.E., 10; Lima, 7.30; Warsaw, 21.50, C.E., 9, 230.98

FREEPORT.—Belvidere, 8; Freeport, 1st, 50; 2d, 25; Galena, 1st, 10; Winnebago, 25, 118.00

GRAND RAPIDS.—Big Rapids, 5; Evart, 10; Grand Rapids, 1st, 10, Wide Awakes, 86 cents, Mission Workers, 4.28, Laborers of Love, 6.87; Westm'r Ch., 10.25, Y.W.S., 4.75; Ionia, 9.60; Muir, 1.25; Two Friends, 5. 67.86

HASTINGS.—Hastings, 14.00

LOGANSPORT.—Concord, 1.50; Crown Point, 12.20, King's Children, 9.85; Goodland, 4; LaPorte, 67.50, C.E., 2.50; Logansport, 1st, Boys' Independent C., 6.20; Broadway Ch., 28.50; Michigan City, 7.41; Pisgab, 20.51; Plymouth, 5.10, 165.27

MADISON.—Lodi, 13.71

MANKATO.—Lakefield S.S., 5.50; Lu Verne, 4.50; Mankato, 8.10, Mrs. J. A. Willard, 27.50; Marshall, 10.65; St. Peter, 2; Tracy, 5; Wells, 1.76; Worthington, Jr., C.E., 2.39, 67.40

MILWAUKEE.—Beaver Dam, 1st, 7.80; Cambridge, 10; Milwaukee, Calvary Ch., 40; Immanuel Ch., C.E., 25; Bequest of Mrs. J. H. (Mary D.) Van Dyke, 500; Westminster Ch., 23; Ottawa, 2.50; Racine, 8.86, 617.16

MINNEAPOLIS.—Minneapolis, Higbland Park Cb. King's Messengers, 13.32; Betblebem Ch., 12.90; 5th Ch., 4.38; Westm'r Ch., 25, 55.60

MONTANA.—Bozeman, 17.25

OMAHA.—Craig, 2.68; Fremont, 19.87; Omaba, 1st, 17.60; 2d, 2.50; Castellar St. Cb., 1.65, Morning Star Bd., 1.29, Y.L. B., 1.52; Knox Ch., 4, C.E., 25; Westm'r Ch., 9.25; Schuyler, 2.35; S. Omaha, C.E., 5, 92.71

OTTAWA.—Aux Sable, 16.99; Mendota, 8.85; Oswego, 7; Ottawa, 17.37; Waltham, 5; Anon, 5. 60.21

PUEBLO.—Colorado Springs, 1st, 25.91, C.E., 6.52; Monte Vista, 13.55; Puehlo, 1st, 17.21; Fountain Cb., 1.13; Mesa Ch., 7.56, Y.L.S., 5.58, 77.46

ROCK RIVER.—Albany, 5; Alexis, 8; Ashton, 5.50; Dixon, 7.50; Edgington, 10; Garden Plain, 4.31; Geneseo, C.E., 3.75; Morrison, 10, Willing Helpers, 2; Newton, 7, Earnest Workers, 9.49, Miss. Soldiers, 2.50; Princeton, 18.25; Rock Island, Central Ch., 7; Broadway Ch., 21.86, Ruth's Bd., 6.25, Busy Bees, 5; Sterling, 12. 145.41

ST. PAUL.—Macalester, 23.15; Red Wing, 27.05; St. Paul, 1st, 4.64; 9th, C.E., 40; Arlington Hills, 3.60; Dayton Av. Ch., 38; Merriam Park, Wayside Gleaners, 6; House of Hope Ch., C.E., 5.97, 148.41

SCHUYLER.—Camp Point, 1.50; Cbili, 1; Clayton, 1; Elvaston, 1.80; Macomb, 10; Monmouth, Y.L.S., 21; Perry, 1.50; Prairie City, 7; Niota, 23, Cheerful Givers, 4, 71.80

WHITEWATER.—Brookville, 7.50; College Corner, 6; Connersville, 18; Ebenezer, 1.50; Greenshurg, 41.20; Kingston, 4.60; Liberty, 7.41; Richmond, 44.37; Rushville, 6; Shelbyville, 25, S.S., 7.12, 168.40

WINONA.—Austin, 4.02, S.S., 2.15; Cbatfield, 5.60; Owatonna, 6.25; Winona, 8.16, 26.18

WINNEBAGO.—Marinette, 17.75; Oconto, 8; Oshkosb, 15, C. E., 2.55, 43.30

MISCELLANEOUS.—Converse, Ind., Mrs. M. C. Kelsey, 1.90; Sivas, Turkey, Armenian Protestant Mothers' Meeting, per Mrs. H. T. Perry, 3.38; Anon, 5; Dr. Marshall's Mite Box, 2; Merrillon, Wis., Mrs. A. Purnell, 10, 22.28

Total for month, $3,309.16
Total since April 20, $27,201.65

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

Chicago, Dec. 20, 1893.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1893.

BOSTON, MASS.—Boston, Columbus Ave., 10, Y.L.S., p. off., 24.93; East Boston, 20, Blue Bells, 5; South Boston, 3.90; Portland, Me., p. off., 9; Providence, R. I., p. off., 10; Quincy, 20; Somerville, Golden Rule Bd., 20; Windham, N. H., 3.25, $126.08

BROOKLYN.—Brooklyn, Arlington Ave., S.S. Miss'y League, 3.50; Bethany, 3.65; City Park Chapel, 6.07; Classon Ave., 48.50, Bd., 5; 1st, 260.21; Franklin Ave., 6.76; Greene Ave., 3.67; Lafayette Ave., S.S., 58.33; Memorial, 23.33, C.E., 12.89; Ross St., 39.25, Scripture Union Cl., 40; 2d, 4.50; South 3d St., p. off., 45.13; Throop Ave., 21.95, Y.L.S., 29.17, Helping Hand Cir., 1.16, C.E., 37; Westm'r Ch., 20.05, *special* per Mrs. Pilsbury, 125; Stapleton, S.I., 1st, 21; Pres'l Soc., p. off., 8.26, 824.38

CAYUGA.—Auburn, Calvary, 3; 1st, 25; 2d, 17.50; Aurora, 25; Dryden, 2.37; Ithaca, 114.76; Weedsport, 6.25, Christ's Jewels, 10, 203.88

CHEMUNG.—Elmira, Franklin St., 5.00

GENEVA.—Bellona, Lend a Hand Soc., 10; Canandaigua, 37.50, Persia Bd., 25; Dundee, 5; Geneva, North, Y.L.S., 5; Phelps, 15.25, p. off., 17.28, 115.03

HUDSON.—Chester, C.E., 5; Goshen, Y.L.S., 22.60; Hillburn, 23; Monroe, 42.65; Otisville, 7.35, 100.60

LONG ISLAND.—Bridgehampton, 9.50; Cutchogue, 15; East Hampton, 19.60; Greenport, 5; Mattituck, 10; Middle Island, 60, p. off., 25.50; Moriches, p. off., 47.09; Sag Harbor, p. off., 2.90; Setauket, p. off., 16.32; Southampton, 25.35, p. off., 18.40; Southold, 15, 269.66

LYONS.—Lyons, 47.50, Miss'y Bees, 5.75; Newark, Y.P. Guild, 26; Palmyra, 15, Bd., 5, 99.25

NASSAU.—Hempstead, 10; Huntington, 1st, 9, p. off., 22.13; 2d, p. off., 22.13; Jamaica, Jr. C.E., 35; Newtown, 15, p. off., 25, 138.26

NEW YORK.—New York, Adams Memorial, 20; Brick, 300, *special*, 5; Central, 65, p. off., 2.50; Ch. of the Puritans, Y. P. Guild, 100; Fifth Ave., 1,532, Y. L. Branch, 50; Fourteenth St., 20; Mt. Washington, 23, p. off., 20; Olivet Chapel, Miss'y Ass'n, 65; Thirteenth St., 25; University Place, 150; West, 5; West End, 20, 2,402.50

NIAGARA.—Albion, 1.50; Barre Centre, Bd., 25 cts.; Lewiston, 1.20, p. off., 8.80; Lockport, 1st, p. off., 27.70, Miss Murray, 50 cts., King's Guards, 6.25; Medina, 20; Niagara Falls, 10.88, p. off., 19; North Tonawanda, Bd., 3, Little Bearers, 2.65; Wright's Corners, p. off., 4; Youngstown, 4. 109.73

OTSEGO.—Delhi, 1st, 83.75; Oneonta, 5; Springfield, 5, 93,75

ST. LAWRENCE.—Potsdam, 40; Watertown, 1st, 55; Stone St. 10, 105.00

SYRACUSE.—Baldwinsville, 40; Cazenovia, Torrey League, 30; Fayetteville, 10; Fulton, 25; Manlius, 5; Marcellus, 13.86, C.E., 25; Mexico, 45.97; Onondaga Valley, 16.60; Oswego, 1st, 20; Syracuse, 1st, 59; 4th, 110; Memorial, Y.P.S., 8.38; Park, 100, 508.81

UTICA.—Westm'r Ch., Th. off., 37.50

WESTCHESTER.—Brewster, 4; Dobbs Ferry, 15; Mahopac Falls, 6; Mt. Vernon, 28.93; New Haven, Ct., 5; New Rochelle, 2d, 19; Peekskill, 1st, 100; 1st and 2d, 5; Sing Sing, 50; South Salem, Ladies' Benev. Ass'n, 25; Stamford, Ct., S.S., Chinese Cl., 18; Yonkers, 1st, 85; Westm'r Ch., 25, 385.93

MISCELLANEOUS.—Choconut Centre, N. Y., Mrs. H. B. Williams, 50 cts.; Darien, Ct., Pres'n S.S., 5; East Bloomfield, N. Y., 25 75; Mrs. Condict's meet., 7.84; Tripoli, Syria, Light Bearers, 10; Turin, N. Y., Mrs. H. E. Decker, Christmas off., 5, 54.09

Total, $5,579.45
Total since April 1, $30,300.82

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West Seventeenth St., New York City.

Receipts of the Woman's Occidental Board of Foreign Missions to December 25, 1893.

BENICIA.—Petaluma, 2.35; St. Helena, 14.00; San Rafael, 43.90, C.E., 9.18, $69.43

LOS ANGELES.—Colton, 2.65, S.S. Bd., 10.98; Coronado, 8, per Mrs. Reed, 150; Los Angeles, 1st, 29.10; 2d, 40, King's Messengers, 40, Bethany S.S. Bd., 5, Grandview, 41.23, Immanuel Mae Belle Bd., 17, Mary T. Minor Bd., 8.14, Y.L.S., 5.10, C.E., 20; Orange, Golden Links, 5.87; Pasadena, 1st, 10.01; Pomona, 11.50; Redlands, C.E., 10; Riverside, Arlington, 15.50, S.S. Bd., 21.70, C.E., 6, Calvary, 5, Missionary Twigs, 6.83; San Bernardino, 7; San Diego, 26.50; Santa Ana, 3; Santa Barbara, Y.L.S., 5, Chinese, Adams Bd., 10; Ventura, 2; Westm'r, 5, 528.11

OAKLAND.—Alameda, 25; Berkeley, 20; Centerville, 1.95; Mills College, Tolman Bd., 10; Oakland, 1st, 31.60, per Mrs. Adams, 6.75, Jr. C.E., 3; Brooklyn, 93.30, C.E., 13.45, Centennial 3, 208.05

SAN FRANCISCO.—San Francisco, 1st, 44.35, In His Name Soc., 47.75, Ma Salaami, 4.80, Miss Latham's Cl., 6, Miss Reynolds' Cl., 2; Calvary, 18.25, C.E., 10; Franklin St., C.E., 12.50, Howard Ch., 4, Mizpah Bd., 1.05; Trinity Ch., 7.40, Our Little Corner, 10, S.S., 10; Westm'r Ch., 10 45, Mattie Nash Bd., 11, S.S. Infant Cl., 5, Chinese, Tong Oke Soc., 10.15, 214 70

SAN JOSE.—Los Gatos, 15; Milpitas, 1.25; San Jose, 1st, 29.65; 2d, 10.10; Shandon, 7, 63 00

STOCKTON.—Fowler, 7; Fresno, 4.40; Merced, 6 75; Modesto, 3.30; Stockton, 13.25, Ten Times One Soc., 3.75, 38.45

MISCELLANEOUS.—Georgetown Colo., 3.10, S.S. Infant Cl, 74 cts., 3 84

Total for month, $1,125.58
Total since March 25, 1893, $4,122.18

MRS. E. G. DENNISTON, *Treas.*,
Dec. 25, 1893. 920 Sacramento St., San Francisco, Calif.

INFORMATION CONSERVATION, INC ICI